
Going All the Way

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Going All the Way

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IT TAKES A PINCH OF POTTINESS

(Osho is addressing Ma Prem Vanya; first he explains the origin of her name.)

Vanya is the Russian form of John. John is Hebrew. Travelling, passing through many other languages, by the time it reached Russia it became Vanya, and really it has become far more beautiful than John.

John was the most beloved disciple of Jesus, hence it has become symbolic of a beloved disciple. Your full name means, love makes one a beloved disciple.

The relationship between the master and the disciple is not an ordinary relationship. It is not mundane, it is not of the marketplace, it is not out of calculation. It is simply falling in love. It is a little bit mad, but if a person is not capable of going a little bit glad he is not alive. Just a little bit of madness adds much spice to life. Not too much is needed, just a little bit, because if you make the whole of the food of spices you will not be able to eat it -- just a little

bit, just like salt.

The so-called sane people in the world have not even a little bit of madness in them -- that's why their lives are flat, saltless, tasteless, boring. Particularly your so-called saints are all boring. There seems to be no joy in their being no explosion of delight, for the simple reason that they live in a very controlled way; they are afraid of that little bit of madness. But that is an essential ingredient to make life significant.

Poets who are really poets have that, painters who are really painters have that. Musicians, sculptors, scientists, people who create something in this world all have that little bit of madness.

To be a disciple means to fall headlong in love. And it is the ultimate form of love because nothing is expected out of it; it is for its own sake. But it transforms your being because when love is for its own sake it can become total. There is no division between the means and the end; it is both the means and the end. And when it is both then it is possible to be involved in it without holding anything back, going all the way, to the uttermost, to where the road ends, risking all the way, to where nothing is left to risk -- only then the revolution, the transformation....

The transformation does not happen to people who live a lukewarm life. It happens only to people who are like the fools of the proverb which says that fools rush in where angels are afraid to tread. Disciplehood is only for those who can risk all and rush in.

But the moment you put yourself totally into it with no desire for any reward, something immense, something beyond the mind, starts happening -- something which can only be described as a miracle. Only the disciple knows what a miracle is, but to know it one has to be available to the master in one's total nakedness, hiding nothing, exposing oneself entirely.

That is going to be the path for my sannyasins: all of my sannyasins have to become beloved disciples. Less than that won't do. I am not interested in students who have come to learn something. I am only interested in disciples who have come to be transformed, who are ready to die so that they can be reborn. That's what I mean when I say going all the way.

MEDITATION IS GIVING IT ALL YOU'VE GOT

('Totality' is the meaning of Samagro, and is his approach in a nutshell, Osho tells the next sannyasin.)

Be total in everything that you are doing. What you are doing is immaterial. Cleaning the floor, cooking the food, taking a shower -- it doesn't matter what you are doing. My emphasis is not on what you have to do, my emphasis is on how you do it. If you do it totally, it becomes meditation. Even if you do meditation half-heartedly it is not meditation.

Chopping wood can be meditation if done totally, carrying water from the well can be meditation if done totally. Otherwise one can go on sitting in a Buddha posture for years -- if it is not total it is useless; one is simply wasting time. Spring will come but the grass will not grow. The grass does not grow

because of spring, it grows because of your totality. What can the poor spring do to it?

Sitting silently doing nothing spring comes and the grass grows by itself. Spring simply means totality. If you are sitting totally, doing nothing, just sitting totally, in that very totality spring has come. And then everything starts growing in you.

Totality is the climate in which one reaches to one's optimum. And at the optimum is the experience of God.

TRUST IS A MUST

(It's rare, and because it is, religion is on the way out.)

People are taught to doubt, not to trust and there is a reason why they are taught to doubt. Science depends on doubt, its whole foundation is doubt and doubt is a valid method for scientific enquiry; trust is an invalid method as far as science is concerned.

That's why in the ancient days when religion prevailed science could not develop. It was impossible for science to have a beginning. It is only now that science has found the right ground, the right climate. But the cost is too much, it has destroyed trust; and without trust the inner world becomes utterly meaningless, dark, with no joy, with no god there. The shrine becomes empty.

Science can give many things but it cannot give meaning to life. It can give you a better standard of living but it cannot give you a better quality of living. And the real thing is not quantity, the real thing is quality.

I am not against science but it has its limitations. It should not interfere in the world of religion. Religion is a totally different dimension, in fact diametrically opposite to science. Science needs doubt to begin with and religion needs trust to begin with.

Trust is the greatest gift god can give to anybody -- and it is given to all but we never nourish it, we never feed it, it is starving.

By becoming a sannyasin you are opening a new door to your life -- the door of trust. It is from the same door that god will come back into your world.

So my suggestion to my sannyasins is when you are working scientifically use doubt. It is just as when you are listening to music you can close your eyes, there is no need to open your eyes. In fact it will be better if you close your eyes and just become your ears so your whole consciousness is available to your ears. But when you are watching a sunset then closing your eyes is foolish. Keep your eyes wide open because ears cannot see, just as eyes cannot hear.

Doubt is perfectly right in the objective world and trust is perfectly right in the subjective world. For the outside journey use the vehicle of doubt and for the inner pilgrimage use trust. That's how I would like to bring a synthesis into humanity: one should be capable of both. But if it is impossible to be capable of both then it is better to choose trust. If there is a question of choice then trust has to be chosen. If it is possible to synthesize both that is far better.

ONE IS FUN

Ordinarily we exist as separate entities. That very separation is the cause of our misery. We have to dissolve our egos into the whole. Don't exist like an ice cube. Melt, become one with the river -- that is my message -- melting, merging, becoming one with the whole. And then suddenly all silence is yours, all blissfulness is yours. The moment you dissolve your ego, anxieties, anguishes, all go. The same energy that was invested in tensions, depressions, anxieties, is released. The same energy becomes your dance, your celebration.

William Blake is right when he says energy is delight. When you have too much energy suddenly your whole being is afire with the joy of being.

I have chosen orange for my sannyasins as a symbol for becoming afire. It represents fire in two ways. First, it has to consume your ego and second, it has to give you the eternity of light, love, laughter.

LOVE -- NOT JUST INSPIRATION, IT'S INCINERATION

(That's why most people warm their hands by the hearth rather than lose their hearts.)

They talk about it, they read poetry about it, they go and see a film about it, but it is always *about* it; they keep a certain distance, they don't get involved in it. It seems risky and it is certainly risky because it will destroy your ego, it will consume your ego. It is fire for the ego.

But blessed are those who take the risk and jump into the fire of love, like a moth dancing around a lit candle, dancing madly and then finally jumping into the flame. Yes, to all onlookers the moth dies but those who know, know that the moth is reborn too -- because each death is a rebirth. Nothing ever comes to an end. Life is eternal; it only changes forms. and the best way to die is to die in love. That is the highest way to die because if you die in love you will be born in love. Your new life will begin with love energy.

So it is a fire, it will destroy all that is false in you -- but only the false. The real cannot be destroyed, hence there is no need to be afraid. The goldsmith puts the gold into fire to purify it. That which is not gold burns and that which is gold remains.

And that's the function of a master too: to put you into the fire of love. That which is not true and is false will be burned. Your make-up will be burned but your original face will come out in its true form. And that is the beginning of a divine life.

IN IS FAR-OUT

(Osho talks on the difference between the real and natural beauty.)

The unreal beauty is imposed from outside, the real beauty arises from inside. The name of real beauty is grace. When one is silent one starts radiating bliss. Silence, bliss, freedom, truth, awareness -- all these are the dimensions of inner beauty. And when they all explode you are transported into another world, into something which you have never conceived before,

into something which you have never dreamt of before. Because we dream only about that which we know, we cannot dream about the unknown. In fact the unknowable is impossible to imagine and the inner world is absolutely unknown to us. And the innermost core of it is unknowable too.

So start moving inwards. There is no need to go to Kaaba, no need to go to Kailash, no need to visit Jerusalem; the only place worth visiting is your won inner centre because it is there where god abides -- and to know god is to be really beautiful.

PRAYER IS YOUR PASSPORT TO PARADISE

(But firstly, it's gratitude for what is right here and now.)

The most stupid thing a person can do is to take life for granted. And that's what millions of people are doing, they take it as if it is their right. They don't feel any thankfulness, in fact they go on asking for more. All their prayers are nothing but demands on god for money, for power, for prestige, in this world or in the other. They go to the temples, to the churches, only to beg, they never go to give thanks. And unless you thank god for all that has been done for you, for all that has already been given to you, religion remains a formality, it never grows roots in you

The beginning of sannyas is to be grateful to the whole that it has made life possible, that it has chosen you to be and that it has given many many things with life: love, awareness, sensibility, sensitiveness, joy. There are thousands of gifts. It is almost immeasurable, what has been given to us. If we can feel the immense love of existence towards us that very feeling triggers a new process in our being -- that process is prayer. And to be prayerful is all, it contains the whole of religion. Then nothing else is needed, then all else starts coming on its own.

Jesus says seek ye first the kingdom of god, then all else shall be added unto you. The kingdom of god opens its doors when you are prayerful; that is the way to seek it. And once you have found it then everything else comes of its own accord.

CROSS-BREEDING MAKES A HAPPIER HUMANITY

(His name, Anekant, means multi-dimensionality, Osho says to a new sannyasin. It was a favourite word of Mahavira.)

Life should not be lived in a one-dimensional way. If you live in one dimension you will live a poor life. When so many dimensions are available, when they are your birthright, why choose one of it, and to really become whole you have to live all those aspects. That's why I am not telling my sannyasins to renounce the world. If you renounce the world you are bound to become one-dimensional.

A monastery will give you only a one-dimensional life. It is only in the world that multi-dimensionality is possible. You can be a poet and a potter, a husband, a father, a son, a brother, a friend; you can be thousands of things. And the more you relate in different ways, the richer you are.

I am in favour of richness. There is a certain inner world of aristocracy. The man who can enjoy music and can also enjoy mathematics will have something more than the mathematician and the musician. His mathematics will have some flavour of music, his music will have some colour of mathematics. In fact all the great discoveries in the world have been made by people who Moved from one branch of science to another, because they brought a different outlook.

For example, Albert Einstein was basically a mathematician; when he moved into physics he brought a revolution to physics because his whole approach was that of a mathematician. Mathematics meeting with physics becomes a cross breeding, a very delicate phenomenon. If Einstein had also been a poet he would have given a totally different physics to the world, and if he had also been a mystic -- which he *was* a little bit -- then the world would have remembered him as being far more important than Jesus and Buddha too... because they were in a way one-dimensional people.

My sannyasins have to learn the art of being in tune with many things and then a subtle cross-breeding happens inside you.

Whenever two systems meet, two outlooks meet a new outlook is born. It is a well-known fact that a crossbreeding brings a better generation. For thousands of years it has been known, that's why in all the societies, in almost all the societies, marrying your own daughter or marrying your own sister is prohibited, for the simple reason that you will be so alike that it won't give enough tension and polarity. But they never went to the whole logical end of it; they still insisted that the Catholic should marry within the Catholics and the Hindus marry within the Hindus and the Protestants marry within the Protestants.

I have heard: a young woman came back home after many years. Her mother said 'I was very much worried about you but you look very rich.' She had come in a brand new car and she had much jewellery on her. The girl said 'I have to tell you the truth, that I have become a prostitute.' The mother fainted. When she came back she said 'What have you done? How could you do it?' The girl said 'I never thought that you would be so offended, otherwise I would not have told you the truth, that I have become a prostitute.' The mother said 'Prostitute? I thought you said "Protestant"!'

It is far more dangerous for a Catholic mother when her daughter becomes a Protestant than when she becomes a prostitute. At least she is within the fold, she is still Catholic -- there is hope!

I believe that cross breeding has to be used on a far wide scale. White people should marry coloured people, the Indians should marry the Japanese, the Japanese should marry the Americans, the Americans, the Germans, the Germans, the English. The whole world should be intertwined and we would have a better crop! And all the creeps would disappear (laughter) ... we would have a better humanity.

(BUDS WHEN WE COULD BE BUDDHAS)

The old light has failed man. There is no need to cling to it any more. The

old light means Christianity, Hinduism, Mohammedanism; and all the scriptures and all the theologies and all the so-called saints. It has failed, it has not worked. Humanity is enough proof that whatsoever we have been doing in the past has not succeeded. Yes, a few people happened -- a Jesus, a Zarathustra, a Lao Tzu, a Buddha -- but they are exceptions and the exception only proves the rule. In fact just the reverse should be the case: we should all be like Buddha and Jesus and Zarathustra; only once in a while somebody may not be able to rise that high.

It seems to be okay, if once in a while somebody fails. But a garden with millions of trees in which only occasionally a tree blooms, is not worth calling a garden.

Something is basically wrong. And what is basically wrong is, in short, that religion has been life-negative. That's how everything went wrong. Religion has to be life-affirmative. That is the new light -- life-affirmation, a tremendous love for life, so much so that 'life' replaces the word 'God'; only then will we be able to bring spring to millions of people.

Everybody is born with the potential to blossom, to bring many many roses, but because the soil is not right, because the gardener is against the roses, the gardener hates the roses, the fertilizers are not given, the water is not supplied... how can the roses bloom? And that's what our so-called priests have been doing -- destroying our very roots.

Be life-affirmative. Rejoice in being alive and help others to rejoice. That's the true work of God.

Going All the Way

Chapter #2

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GOALS ARE GAOLS

(Let go of the ego and god takes care, Osho tells Raimund.)

Man exists as an ego, that's why he feels continuously afraid, unprotected, insecure. The moment you drop your ego the whole existence becomes your protection, your security.

You cannot be more wise than the whole. The part cannot be bigger than the whole. Whatsoever we can do think is bound to be small, tiny; it comes out of a tiny mind. Its vision is small, its capacity to see is limited. But we depend on this small capacity, we depend on our blindness, and then we suffer. The mind is very short-sighted. It is because of this approach that people live in misery, anxiety, anguish, suffering; they create their own hell.

Sannyas means a radical change, dropping the ego and relaxing with the whole -- because the whole is wiser than the part -- trusting the whole. The whole is our source, we have come from it, we are in it even at this moment. Just as the fish is in the ocean, we are in gods we are born in god, we live in God and we will disappear in God; hence the whole effort to fight with the universe is idiotic.

The sannyasin relaxes, he becomes a let-go. He allows the whole to possess him, to direct him, to guide him. He surrenders himself totally so the whole can possess him without any hindrance from his side, without any resistance from his side -- and then he is protected.

God is a wise protector. It is up to us to live in insecurity or to live in the ultimate security. To be in the ego is to live in insecurity; to be egoless is to live in ultimate security. Then all is good because you don't have any

expectations, you don't have any private goal. You are simply one with the whole so wherever it is going you are going; you need not worry. Then you become just like a small child who is holding the hand of his father

The father may be worried, the father may have got lost in the forest, but the child is not worried. He knows his father is with him, his hand is in his father's hand -- that's enough. The child is enjoying while the father is worrying; the child is enjoying the butterflies and the birds and the flowers. He can enjoy them because of his trust. He has no worry, no anxiety.

To relax with the whole is the beginning of a joyous life. It is the beginning of an authentic ceremony. Then each moment is so full of juice and ecstasy that one can become drunk. And the person who relaxes with the whole becomes drunk with the divine. His joy knows no limits, his bliss is infinite

EGO IS I-DIOTIC

(Buddha calls it *atta*, and no-ego, *anatta*.)

This is the whole problem, how to move from the ego to the no-ego. It is not impossible but certainly it is difficult. And the difficulty arises because of our habits. We have been trained to be egos -- conditioned, hypnotised. It has gone deep into our blood, our bones, into our marrow. We have completely forgotten that it is possible to be without the ego. It has become our identity. We know only one way, we are only acquainted with this false entity, the ego.

It is imposed on us, it is not real, hence it can be disposed of, but it has been in us for so long, hence the difficulty. Otherwise the state of egolessness is our very nature; it should be very simple to be egoless. But for that one has to pass through a deep unconditioning, a process of de-hypnosis -- and that is how I define *sannyas*; it is a process of de-hypnosis. What society has done to you has to be undone.

The ego is absolutely false -- no child is born with it. Now even psychologists agree that the child first becomes aware of others then he becomes aware of himself; it is secondary. First he comes to know 'thou' and then he starts creating the idea of I. He sees people moving, coming and going, and naturally he starts inferring that they are separate. Sometimes the mother is there and sometimes she is not there, sometimes the father comes and then disappears, so he starts learning one thing, a kind of vague separation. And then we give a child a name.

In the beginning every child uses his name in the third person. If his name is Johnny, he says 'Johnny is hungry', he does not say 'I am hungry'. The I has not yet arisen. Johnny is another person, as the others are.

If he falls and is hurt, he says 'Johnny is hurt' he has not yet learned the idea of I. But sooner or later he will have to learn it because the whole society -- the parents, the education -- everybody will insist that you replace this name with I. The name is for others to use, *you* have to use this word 'I'. And then it starts settling in our unconscious. Once we start living around this idea our whole life becomes false and phony, because it is moving around a false centre

To become a *sannyasin* means to drop all that is false and to discover that

which is real and essential. The moment it is discovered you enter into a totally different kind of life. Once the phoniness disappears, once the falsity disappears, each moment becomes so full of ecstasy that it is almost impossible to believe that so much ecstasy is available. But the ecstasy is available only to the real. For the false there is only misery.

People go on trying to drop misery and to become blissful -- that is not possible. The real change has to happen somewhere deeper, not on the surface. You cannot change suffering into blissfulness; you have to change the root cause of suffering, the false ego has to be dropped, discarded, thrown into the rubbish bin. And then suddenly the gestalt changes, your energy starts flowing through the real. And whenever you are in contact with the real there is joy. Joy is a by-product of being real.

It is just like a real rose and a plastic rose, the plastic rose may look like the real rose but it cannot have a fragrance. The real rose may not look so beautiful as the plastic rose but it has a fragrance. Man can be deceived, but you cannot deceive the bees. Put out both flowers, and you will be surprised: no one ever comes to the plastic rose but they will always come and visit the real rose. God visits the real rose. He is like a bees you cannot deceive him.

So this is going to be your work upon yourself: move from the ego to the egolessness. The name, Anatta, will remind you again and again that you have to be nobody, a nothingness -- and that is the greatest thing that can happen to anybody. It is nirvana. The disappearance of the ego becomes the appearance of god in you.

(LIFE IS A XMAS PUDDING: THE SIXPENCES ARE INSIDE.)

The only richness belongs to the inner world. The wealth that we see on the outside is nothing but delusion. It can give you comfort -- delusions can be very comfortable -- it can make your life convenient, but it cannot give you significance or meaning. And without meaning one remains poor.

Richness can have only one meaning and that is to feel significance, to feel that you are not accidental, that you are part of this beautiful existence, that without you the existence will miss something, that you are fulfilling a certain purpose.

The moment one feels that I am fulfilling a certain purpose life becomes illumined, then life is more like a dance. It is not emptiness, it is overflowing with joy. The greatest joy in life is to be needed by god.

Man's greatest need is to be needed, and to be needed by god, by existence itself is to become meaningful. Then you are not just dust. Then you are not just the body, you are far more. And the feeling of that 'far more' fulfills one, gives tremendous contentment, makes one feel at home with existence.

HAVING AN ABSOLUTELY DEVICEFUL TIME

Alexander the Great is not a victorious person, Gautam the Buddha is -- although on the surface it seems just the opposite. Alexander conquered the whole world and Buddha renounced even his kingdom. But Buddha lived in

ecstasy and died in ecstasy; his life was beautiful. His grace was the ultimate grace, his death the ultimate grace.

Alexander lived an ugly life; he was an alcoholic. He died when he was only thirty-three and he died because of too much drinking; he became a drunkard just to forget his misery and suffering. He was not happy with himself. The happy person need not go to alcohol; it is only the miserable person who goes to alcohols to forget, to drown his miseries and sufferings. Although Alexander was the greatest conqueror the world has known, he died frustrated; he died as a beggar. And he died knowing that he had missed the whole point.

The real victory is inner, not outer. Unless you know yourself you cannot be victorious. And if you know yourself you need not be victorious is anything else. In knowing oneself one becomes the greatest conqueror.

My sannyasins have to become not beggars but emperors. And it is easier to conquer yourself than to conquer the whole world. It is a very simple process and it is not a long journey either, it is the small trick of turning in. Once you have known how to turn in you have known all that is there to know you have all that is worth having.

Being here with me, learn only the knack of turning in. All the devices are available here. It has neVer been so. Buddha had only one device. Mahavira had another. In the past each master functioned only through one device, hence his device was useful only for a part of humanity, not for all

My commune is a synthesis of all the paths, hence anybody who comes to my door is welcome. I can help every type of person. All the past devices are available is here, all that have been discovered recently, the present ones, and all that may be discovered tomorrow

What is going to happen tomorrow is already happening here today -- so don't miss the opportunity!

NO NEED TO CALL GOD, HE'LL CALL YOU

(Just make sure you're home when He does.)

Man cannot go in search of God because we don't know where he is, what he looks like. Even if you somehow happen to meet him you will not be able to recognize him. In fact you may have met him many times, because he comes in all forms and all sizes and all shapes. But how to recognize him? There is no way to. You can recognize only that which you already know, and you don't know him. Hence my approach is totally different: it is not a search for God, it is only an invitation to God. We can invite him.

He can find us, we cannot find him - he knows us, we don't know him. He exactly knows our address, our location, so all that is needed on our part is to be ready: if he comes we have to be receptive and we have to prepare the house for the ultimate guest.

The whole of sannyas is a preparation - not a search, but a preparation. You have to cleanse your being; you have to become silent, spacious. You have to make your being a small shrine, worthy for God to abide in. Sannyas is an unaddressed invitation, to whomsoever it may concern.

My observation is that searchers never find him; only the people who invite him have found him, because invitation means a great task: you have to transform yourself totally to be worthy to receive. You have to be loving, you have to be alert, you have to be sensitive, you have to be creative. You have to drop all kinds of negativities - anger, jealousy, possessiveness; you have to burn all this rubbish. You have to drop all your knowledge which is borrowed, you have to be again as innocent as a child. And then he comes, then he surely comes.

JUST TAKE A CHAIR AND LEAN BACK

(Take it easy and he'll easily take you)

He comes to you only when you are absolutely restful, relaxed, calm, quiet, when there is no desire, no thought, when you are not asking for anything, not praying for anything. When you are simply there, in that simplicity god arrives. Hence my whole message can be condensed as the art of total relaxation.

It is not through activity that you will find the truth; in fact it is continuous activity that is not allowing you to find it. You need some gaps of interval, some moments when there is no occupation.

So that is going to be your work, find as many moments as possible when you can just be. Sit, stand, lie down or walk or swim but do it in such a way that there is no doer, no doing, no strain. And you will be surprised that you have found the key -- the key that opens all the doors of all the mysteries.

SUN-YES RISE

(Dhyan means meditation, and Zohra has three meanings, Osho tells another sannyasin)

Meditation is a state of absolute silence. It is not prayer, because in prayer your mind functions, you are saying something to god, praising the lord. But because you are saying something the mind is there; without the mind nothing can be said. And because you are saying something you are not silent even with god. Prayer is a dialogue, and one thing has to be very deeply understood -- that god understands no language except the language of silence. He neither understands Sanskrit nor Hebrew nor Arabic nor Latin nor Greek.

There are at least three thousand languages on the earth and this is only one of the planets which is populated. Scientists think at least fifty thousand planets are populated -- that is *at least*, more are possible. This is a very conservative estimate. Three thousand languages on the earth with at least thirty thousand dialects, and then there are fifty thousand planets ... if god is to understand language, he will go crazy.

God understands only silence. Prayer is the last function of the mind. Where prayer ends meditation begins, you drop saying anything to god. What can we say? What have we got to say? Prayer is saying something, meditation is listening. Rather than saying something to god it is better to be silent and to listen. And in silence the message comes, in silence not only the message but god himself comes.

God does not come like a person. He does not come shouting, knocking on your doors. He comes very silently, like a fragrance, making no noise. no fuss. God is not a person but a presence.

A person is bound to be limited. A person can be photographed, an image can be made of a person. No image can be made of god, for the simple reason that he is a presence. You can make a beautiful painting of a rose flower but how will you paint the fragrance of the rose. There is no way at all. So god is not a person but only a presence, a feeling. And that feeling wells up from your innermost core when you are utterly silent, when the mind has gone into complete cessation.

And Zohra is a beautiful word. It is Arabic, It has three meanings. One is the blossoming. It is only in deep meditation that one blossoms, that one comes to one's total unfoldment, otherwise one remains like a bud. In meditation the petals open. The ultimate opening has been described by mystic, as a lotus opening.

And to make it clear that it is a multi-dimensional phenomenon they have called it a one-thousand petalled lotus. But the lotus opens only in the morning when the sun rises. The lotus opens only when the presence of god is felt, the presence of god is just like sunrise for the soul, hence the other two meanings...

Zohra also means the dawn, the beginning of the day, the end of the night; the darkness is over, one has entered into the world of light.

And the second meaning is one whose birth is like sunrise. It is not only that god's presence function, like sunrise and your inner being opens up, it is also a birth for you.

I have chosen this orange colour for my sannyasins specifically to represent the colour of the sunrise, when the East becomes orange, awaiting the sunrise, when it is getting ready to welcome it.

The moment you come in contact with the presence of god it is a birth, a new birth. The first birth happened through the parent, the second birth happens through meditation -- and the first birth is only physical, the second birth is spiritual

Sannyas is fulfilled only when the second birth is achieved, when one is reborn. Jesus says unless you are born again you shall not enter into my kingdom of god.

MEDITATION: TURNING YOUR SELF ON

(The light is inside, we just can't find the switch.)

We are acquainted with the temporary light, from the light of a candle to the light of the stars. A candle lasts only a few hours and the stars last for millions or years, but both are temporary. The difference is only of quantity, not of quality. The real light -- which is qualitatively different, which is non-temporal, which never begins and never ends, which is always there, which has always been there and will be always there -- is at the centre of our being.

Meditation is an enquiry into that inner light. It needs no fuel, that is why

it is eternal, it needs no cause, that's why it is eternal. We are born with it, and it is really unfortunate that we carry inside the eternal light and still live in darkness. The foolishness is that we look outside and the light is inside.

The whole purpose of a master is to turn you inwards so that you can see your own light. Once seen it is forever yours and then it transforms your whole life. The transformation is so big that it is almost inconceivable unless you have experienced it.

It is exactly like a blind man suddenly getting eyes: he cannot imagine what is going to happen when he gets eyes, there is no way for him to imagine. How can he imagine the world of colours? How can he imagine the world of light, of sun, moon, stars? How can he imagine the world of faces, beauty? How can he imagine all this psychedelic existence? Impossible! He did not even have any idea of darkness, what to say about light?

The blind man cannot even understand what darkness is, because to understand darkness you need eyes, without eyes you cannot see even darkness, so the question of visualising light does not arise at all. And the same is the situation as far as the inner growth is concerned: we are blind.

The master cannot describe what is going to happen, he can only persuade you to turn in. Hence there have been many enlightened people but very few enlightened people ever become masters. That is a totally different art, the art of seducing people into something which they cannot even imagine. It is pure salesmanship... and it is selling invisible things - things which you cannot see! And the price is much: you have to lose yourself totally for something which you cannot even see. It needs tremendous trust, it needs a mad love on the part of the disciple, only then can this miracle happen. But it has happened many times so it can happen again and again. Be prepared for it!

You have fallen into the hands of a salesman! And it is not that first the goods will be delivered and then you go on paying in instalments. First you have to pay the whole price -- and that means your whole being. And then nobody knows whether you will get anything out of it or not -- that's the risk! So it is only a game for very adventurous people. But don't be worried -- I will take care!

SANNYAS: A SHOCKING STATE OF AFFAIRS

(It's only for lovers, Osho warns Manglam.)

There are many happy moments in life, many joyous events, but they are all dreamlike; they come quickly and they disappear. When they are there you feel good, but when they are gone you feel far worse than before because in the wake you fall into darkness, into a depression.

So each joy that happens in life brings, almost equal to it, suffering and agony. In life, joys and sufferings are balanced. There is no way to change the balance. That's what people go on trying: they go on trying to do the impossible. They want to have as much joy as possible and as little suffering as possible. But that is against the arithmetic of existence; it will always be fifty-fifty. You cannot have ninety per cent of joys and ten per cent of suffering. As you start having more joys, you will have more sufferings growing together. They always go together, they are like two sides of the same

phenomenon.

But there is one ecstasy which is without its opposite - that is called manglam , the ultimate ecstasy. Only that is worth achieving because there is no opposite to it. Once it is yours it transforms your whole being. It is not just a moment that comes and goes, it becomes your very being. In fact it is already your very being but you are not conscious of it. It is as if an emperor has fallen into sleep and is dreaming that he has become a beggar. All that is needed is not to change the beggar into the emperor; all that is needed is to shake him so he wakes up. And that's my work here, to shake you in as many ways possible. And the more you allow me, the more I shake you.

Slowly slowly shaking turns into shocking. But I go very slow, I give you only that much which you can digest - because to wake up a person who has remained asleep for centuries, for many lives, is not easy work. He has become accustomed to a sleeping consciousness, he knows nothing else, so to bring him into the world of wakefulness needs a certain art - patience, love, a deep compassion.

Buddha used to say to his disciples that before you become enlightened at least grow as much compassion as you can. Again and again he was asked, "Why do you emphasize this?"

He said, "So that when you become enlightened you have enough compassion to help people." Otherwise many become enlightened but they don't have any compassion. They are enlightened, they are blissful, they have reached to the ultimate good - who bothers about others? They will take their own course. And why interfere in anybody's life? But it is only through compassion that one takes the risk of interfering.

And it is risky because whenever you interfere in anybody's sleep he is going to become angry at you - just try to wake up somebody early in the morning when it is cold. Even though he has said to you to wake him early, he has to catch a train; he will become angry, he will go through a tantrum, he will think you are an enemy. There are very few who will be happy about it, and this is ordinary sleep. Humanity can be divided into two types of people: one, who likes to wake up early in the morning, and the second - the rest of us.

So the work of the master is really difficult because 'the rest of us' constitutes ninety-nine point nine per cent of humanity. They would like to pull the blanket over their heads and turn to the other side and have a little more beautiful dreaming. But all these dreams, howsoever beautiful they are, are just dreams. It is better to wake up, and the sooner the better, so that we can have something which is eternal.

Only the eternal can become the base of real growth.

How long will you be here?

Two and a half weeks .

Then come again... because it will be difficult to pull you out within two and a half weeks!

Going All the Way

Chapter #3

Chapter title: None

3 November 1980 pm in Chuang Tzu Auditorium

Archive code: 8011035

ShortTitle: ALLWAY03

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THE ONLY VICTORY: THE INNER INNINGS

The victory over others is bound to be ugly.

To reduce somebody to a slave cannot be beautiful, to possess somebody like a thing is the most inhuman act possible. But as far as the inner victory is concerned it is a totally different matter. Then it is a war between light and dark, between the conscious and the unconscious, and one is trying to conquer the darker part or one's being. Nobody is reduced to a slave, in fact the darker part is released from imprisonment.

When one becomes absolutely conscious of oneself one has entered into the most beautiful space. There is no slave but there is mastery, nothing is possessed but one is a conqueror. In fact even one's own self disappears in that ultimate victory.

To say it exactly will look like a paradox but this is the only way to say it: the ultimate victory is when you are not, when the ego disappears, only then has one arrived home.

SLEEPY I'S

Meditation is not concentration. That is the first thing to understand and the misunderstanding is worldwide. There are thousands of books written about meditation which say that it means concentration.

Meditation is just the opposite of concentration.

Concentration is a state when you are focussing your mind upon an object, meditation is a state of no-mind. Concentration includes only one object and

excludes everything else. Meditation is just silence -- inclusive of all, excluding nothing. You are simply available to existence and that availability creates the ultimate peak of consciousness. The West has called it Christ consciousness and the East has called it Buddha consciousness. Only the names are different; it is the same phenomenon.

And that is the meaning of Christina: Christ consciousness. You must have been told that it means Christian -- it doesn't. Even though all the dictionaries say it does, I say to you it does not mean Christian. If it means Christian then there are millions of Christians in the world and nobody seems to have any experience of Christ consciousness.

Friedrich Nietzsche has said that the first and the last Christian died on the cross twenty centuries ago -- and he is right. Christ was the first and the last Christian in the sense that he attained Christ consciousness. Others have been just imitators, followers.

When one can become a Christ why should one be a follower? My sannyasins are not my followers. They are just friends, fellow travelers, lovers, but not followers. There is no qualitative difference between me and my sannyasins. The only difference is that unfortunately I am awake and they are fast asleep. But that is my problem, not theirs!

MEDITATION: MENDING THE BUCKET THEN KICKING IT

(Leonardo learns how we dissipate energy and about a dying that can happen before the death of the body.)

Man can live in two ways and he can live both ways simultaneously. One can live with people and one can live with oneself -- there is no antagonism, there is no dichotomy. The door from which you come out is the same door from which you enter. It is the same door, on one side the door says entrance, on the other side the same door says exit. They are not two doors. Man's consciousness has these two powers: to relate or to be alone -- and both are good.

The way to relate is love and the way to be alone is meditation.

Leonardo means strong as the lion. The lion metaphorically represents a few things: first, courage, second, fearlessness, and third, strength. And all these three are needed for the meditator. One has to be courageous to be alone. The most courageous act in life is to experience absolute aloneness. We cling to each other just in order to avoid our aloneness. But one cannot succeed because it is our intrinsic nature -- how can you avoid it? how can you escape from it? Wherever you go it will be there with you; even in the crowd you are alone. It is your very nature; hence it is better to understand it, to love it, to live it, to discover its treasures rather than escaping from it.

All our occupations, all our so-called love affairs, the family, the children, the business, the world of all desires and ambitions, are basically nothing but an escape. One does not want to encounter one's aloneness. It creates great fear. It is like a bottomless abyss -- one wants to cling to anything, even to a straw.

The drowning man thinks that it is going to save him. When he is in his senses he will understand. How can a straw help him? But he consoles himself. People are clinging to straws and life is slipping out of their hands, they are drowning.

Every moment you are going deeper and deeper into the water and soon death will take over. Before death takes over, the most important thing is to experience your aloneness, because the person who knows his aloneness becomes immortal, death cannot destroy him. Knowing his aloneness he has already lived his death -- now what can death do to him? He has experienced it.

Meditation is the experiences the conscious, deliberate experience of death. And the person who can experience death consciously suddenly becomes aware that death has happened but his consciousness is still there; he is absolutely alone, the whole world has disappeared, but he is still there.

And when one knows this crystal clear consciousness there is a self-evident certainty that even death will not be able to touch it. The body will be taken, the mind will be taken, the heart will be taken, everything will disappear but your innermost core, your real essence will survive -- and that's what you are. Hence the fear of death disappears. But only a meditator can go beyond the fear, can go beyond death.

So to experience meditation these three qualities are needed. One has to be courageous -- it is facing death. Courage can be defined as encountering death deliberately, knowingly risking.

Secondly, a certain fearlessness is needed. The fearful people always cling to things, to money, to power, to people, to family, tradition, church -- anything will do but they cling. And they go on inventing new ways to cling. Sometimes there are very stupid kinds of things to cling to, but the function is the same. Somebody goes on collecting postal stamps and he clings to them; that is his treasure. Now, it seems to be so foolish but it keeps his mind occupied. As if life is not enough, people invent the Rotary Club, the Lions Club, and a thousand and one clubs, and they rush from one club to another club, from one restaurant to another restaurant and they go on inventing games, playing cards and chess. If you ask them 'What are you doing?' they say 'We are killing time.' Now this is just absurd. Time is killing *you*! Who are you befooling that you are killing time? Who has ever heard of anybody being able to kill time? Time kills everybody.

It is said of Diogenes that one day Alexander came to see him and he was very much puzzled. Diogenes was sitting there in a cemetery. He had a pile of bones and he was searching for something. Alexander asked 'What are you doing?' He said 'I am looking for the royal bones of your ancestor'. Alexander said 'You are just mad. You always do something mad. Now bones are bones -- you cannot make any distinction between the bones of a beggar and a king.'

Diogenes said 'Then you are not so stupid as I used to think. If bones are not different then nothing is different. Then why do you go on befooling yourself that you are a king? Death will reduce everything to equality; nobody will be a king and nobody will be a beggar. Before that happens don't waste this opportunity. Look in and find something that goes beyond the body, that

which goes beyond the bone, and the blood and the marrow.'

Meditation needs courage, it needs fearlessness and it also need strength. In fact everybody is born with a great strength but our lives are such that we have a thousand holes and the strength goes on leaking out. We are like a bucket with many holes and you put the bucket in the well: when it is under the water it is full of water and as you start pulling it out all the water starts flowing. By the time it reaches your hands it is empty. The meditator has to close all these holes, he has to preserve energy, he has to live a life very consciously so that nothing is wasted.

And if you watch you will be surprised; almost ninety per cent of your work is sheer wastage, you could have avoided it. And if you can drop the unnecessary ninety per cent then the ten per cent which is necessary is not a wastage. It nourishes you, it makes you stronger, it gives you power, some integrity, some centering.

A sannyasins life has to be a continuous elimination of the non-essential so only the essential is left, then meditation is very simple. It is as simple as breathing, but one has to fulfil these throe conditions.

WAKING BEAUTY

(It takes the kiss of bliss.)

Any other kind of beauty is superficial, it has no depth. It is just a facade. One can cover up one's ugliness but the covered-up ugliness is still there, not only there but it is continuously growing, spreading like cancer.

The sannyasin has to search for the real source of beauty. The real source of beauty is the explosion that happens when you reach the centre of your being. The moment you touch that centre, suddenly there is an explosion of joy. Every cell of your being starts dancing, every fibre of your existence starts vibrating in an unknown, mysterious melody. And then there is beauty.

That beauty has depth, that beauty has something divine in it. It cannot be taken away, it cannot be destroyed because it is not something painted on from the outside, it has grown from within. Such a person is beautiful even in his death. Even in his death there is a smile, even in his death you can see that though the soul has left the body there are still footprint, of something immensely beautiful.

When P.D. Ouspensky, one of the disciples of George Gurdjieff, was dying the doctors insisted that he lie down and rest because time was short, he would not survive more than twelve hours. But he would not rest -- he went for a long walk. His disciples and friends followed him and they asked 'What are you doing? He said 'I want to die fully conscious.' And then for the whole night he walked up and down the corridor. All his friends and disciples remained awake watching him and they were surprised by one thing, that as death started coming closer he started looking more and more beautiful, more and more graceful. When everybody who had loved him and was present felt that it was a tremendously beautiful moment. They had never known Ouspensky in such a beautiful space ever.

The blissful person lives beautifully, dies beautifully. And if one can

manage these two things, to live beautifully and to die beautifully, one has managed everything. Then one has arrived at the ultimate destination.

In the East we have given god three names satyam, shivam, sundaram. Satyam means the ultimate truth, shivam means the ultimate good and sundaram means the ultimate beauty. But remember, sundaram, the last name, is the highest.

LOVE'S VIEW: LOVE OR YOU

(Prem Juni means love, and, a small white flower, a certain kind of Eastern flower, Osho tells a sannyasin, which has a very beautiful fragrance.)

Love also is a flower, a small flower. Love is also white, white in the sense that it contains all the colours. If you mix all the colours the ultimate result is white. White is not a colour, it is the synthesis of all the colours. It is just as black is not a colour either; it is the absence of all colours. And white is the presence of all colours. They are two extremes, and between black and white are the seven colours. When all the colours are absent, it is black; when all the colours are present then it is white. Love is a multi-dimensional phenomenon, it is white. And white also represents innocence, purity, cleanliness, an empty book in which nothing is written yet.

Sufis have a book, they call it THE BOOK OF THE BOOKS. It is absolutely empty, nothing is written on it. It has existed for at least one thousand years and it is given by the master to the disciple; it has been delivered hand to hand. In these last thousand years no book has been read so meditatively as this, The Book of the Books. People read it, they meditate on each page. And the miracle is that as you go on reading it, more and more meanings are revealed.

If you just look at a blank paper you will be surprised that your mind starts projecting itself onto it. You start reading things which are not there, your mind projects them. And the book is complete only, one has studied it completely only, when one comes to the point when there is no projection, when you are there, fully conscious and the empty page is there and there is no projection. That day the book can be closed; one has understood the message. One has become utterly empty, white. Hence white is also the colour of absolute emptiness.

And love needs emptiness. The person who is full of ego cannot love; the person who is utterly egoless has the capacity to move into deep love.

BELIEVE YOU DIE AND YOU ACCEPT A LIE

(Amrit Sadhana means the search for the deathless.)

One of the most beautiful and the profoundest prayers is found in the Upanishads. It is the smallest prayer ever uttered yet it contains all the scriptures. The prayer is: *Asto ma sadgamay* -- lead me, lord, from the world of untruth to the world of truth. *Tumso ma jyotirgamay* -- lead me, lord, from

the world of darkness to the world of light. *Mrityorma amritamgamay* -- lead me, lord, from the world of death to the world of the deathless. This is the whole prayer, just three sentences. Translated exactly it simply means from untruth to truth, from darkness to light, from death to deathlessness -- and this is the whole enquiry of a sannyasin. It is a three-dimensional enquiry.

We have to drop all that is untrue. The moment we drop the untrue the truth is revealed of its own accord. You need not go anywhere in search of it, it is found within. The moment we become aware of our inner darkness that very awareness creates light. Awareness is light and when the light is there darkness starts disappearing. And the moment there is truth and there is light suddenly one becomes absolutely certain of one's immortality. There is no way to die. Death is the greatest illusion. Nobody has ever died, people just believe that they die. It is a belief, it has no relationship to the truth.

Those who know, know that life is eternal, always ongoing; there is no end to it -- no beginning, no end. It has always been here, it will always be here.

One of the great sages of India, Maharishi Ramana, was dying, and a disciple asked him, 'Bhagwan, after your death where will you go to?' And even at the moment of death -- he was suffering very much physically because he had a cancer of the throat; even speaking was difficult, even drinking water was impossible -- he burst out laughing. The doctors could not believe it, because to laugh like this was almost impossible, his throat was completely choked, not even a single drop of water was entering. But he laughed and it was a belly laughter and for many days he had not even spoken. But at the last moment to this enquiry he said 'For my whole life I have been teaching you but you don't listen. You are still a fool. You are asking me where I am going? I have never gone anywhere, I have always been here and I will always be here -- because there is only one time, and that is now, here. There is no other space and no other time. Now and here -- these two words contain the whole existence.'

Begin by dropping all that is untrue, all that you have believed but you have not known -- that is untrue. Drop it. And become aware of your inner unconsciousness so that awareness starts dispelling the darkness. And then the third happens on its own: one suddenly enters into a new dimension, one goes beyond time. And to go beyond time is to go beyond death. To know that life is eternal is the beginning of rejoicing.

EMPTINESS IS AM-TINESS

(Bliss is never partial, Osho begins this address.)

It is never imperfect, because it cannot be divided into parts. Either it is or it is not but you cannot have a little bit of it, less or more of it. The word 'quantity' is irrelevant to bliss. When it happens it is always perfect, it is always total, it is always whole.

So it cannot happen gradually, you cannot go on achieving it little by little, step by step. It is a jump, a quantum leap from misery to bliss, from darkness to light, from death to life -- just a jump. It is not a journey, remember, it is a

jump, a sudden jump. The whole preparation is for the jump. The whole journey is not from misery to bliss, the whole journey is to prepare yourself so that you can take the jump, but the jump happens suddenly and totally. It does not happen in time, not even in a split second, it is non-temporal. Hence the person who is meditating is waiting for the ultimate surprise. It is unpredictable -- when it is going to happen nobody knows, nobody can say. One thing is certain, that if you are ready... and readiness means if you are empty -- no thought, no desire, no imagination, no memory, no mind as such -- when you have put the whole mind aside. It is going to happen -- that much is certain -- but when, nobody can say.

Whenever your emptiness is total, immediately the whole sky descends in you, you are transformed. One becomes a Christ or a Buddha and then life really begins. Before that we are in the womb. That is the moment when one really comes out of the psychological womb. For the first time we see what existence really is -- and that experience is the experience of god.

Going All the Way

Chapter #4

Chapter title: None

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ShortTitle: ALLWAY04

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

EGO OR ZERO

(Osho talks on discipleship.)

The only art of being a disciple is to be a zero. These are the two possibilities, either one can be an ego or one can be a zero. The egoist cannot be a disciple. To be a disciple means readiness to learn, openness to learn -- and the egoist is closed. In his ego, cannot accept that he does not know -- and that is most fundamental requirement for learning, to know that you don't know. Only from that state of not-knowing does discipleship begin; that is the very seed of discipleship -- the state of not-knowing. And the ego is always pretending to be knowledgeable. It knows nothing but believes that it knows.

The other possibility is just to be a zero a nobody, utterly empty. In that emptiness learning is possible, the contact with the master is possible, the communion is possible, the transmission of the truth beyond words is possible.

Initiation into sannyas means readiness to become a zero and then discipleship comes of its own accord.

DISCIPLESHIP... OR SANNYAS STREAM

(Some more pointers about being a sannyasin.)

Sannyas means not to cling to anything, not to be in any way attached to anything, always flowing, not making a home, moving like a river.

Life is dynamic and the moment you stop it it loses something tremendously significant; then it is no more a river, it becomes a lake. The lake is closed, the river was open; the lake will never reach to the ocean the river would certainly have reached. The river was growing; the lake is

stagnant, in a sense dead.

The sannyasin has to be riverlike, always moving from the familiar towards the unfamiliar. Enjoy wherever you are but always remember it is only a caravanserai, an overnight stay, and in the morning we go, so there is no need to cling. We are just travellers. Only the Way belongs to us and nothing else.

This should be so in all the dimensions of life. Then it becomes your very style of living -- unclinging, unattached, flowing, dynamic, moving, always moving from the known to the unknown and ultimate from the unknown to the unknowable -- then one has learned the very essence of sannyas. It is perpetual growth, it is eternal pilgrimage.

MIND IS AN HEIR CONDITIONING

(While meditation is dropping your head, Osho talks about the two ways in which consciousness can function.)

When consciousness functions as a mind it functions through prejudices, a priori ideas, conditionings -- Catholic, Protestant, Hindu, Mohammedan, Communist, theist, atheist. There are layers and layers of conditionings and they are not even consistent with each other.

You may have been conditioned by many people. One of your conditioners may have been a Christian and another may have been a Hindu; you may have been reading the Bhagavad Gita, the Koran, the Bible, the Dhammapada; you may have been brought up by Catholic parents but you may have studied in a Protestant school. And then there are a thousand and one ideologies in the air; and the mind is very vulnerable, it goes on catching everything, it goes on accumulating. Hence all those layers are not even consistent with each other; they are contradictory.

Mind is a chaos, it is noisy. And every part of it is trying to dominate. There is continuous war -- who is going to win? The atheist or the theist, the Catholic or the Communist -- who is going to win? Nobody can ever win, but this whole fight in yourself destroys your energy. It depletes you, it leaves you exhausted; it leaves you without any vigour, without any freshness, it tires you. Life becomes a drag; somehow one goes on pulling oneself together. And that togetherness also cannot be taken for granted.

A small incident may prove the last straw on the camel and one may go insane... because people are almost boiling, near about one-hundred degrees. Just a little incident -- your lover leaves you, your bank fails, your business goes bankrupt -- anything is enough to bring one to that point where one passes over the boundary of sanity into insanity... because the difference is only of degrees. The difference is not qualitative, it is only quantitative.

To live through the mind is to live an insane life, out of chaos, with no meaning, no significance. But there is also another way -- that's what meditation is. Meditation means living directly, immediately, putting the mind aside, responding to reality without any prejudices, seeing things as they are, not as you would like them to be, not according to your expectations but just as they are.

The whole art of meditation is to see things just as they are, without any

interference, without any distortion -- and then life becomes something totally different. It moves into a new dimension. You are full of energy because all that conflict is finished, all that chaos is gone -- you have bypassed it -- there is great silence. And in that silence there is joy, in that silence there is understanding, in that silence there is clarity. You can see who you are, where you are, why you are. All these questions simply disappear. Not that you have found some answers in the scriptures but the ultimate answer, which dissolved all questions, has arisen in you.

And Maila means fragrance. To live a life of meditateness is to live a life of fragrance. The mind stinks, it is a rotten gutter. No-mind is the opening of your consciousness. It opens like a flower: there is a great release of fragrance. Your whole life becomes fragrant with bliss, with truth, with love, with freedom, with all that is worth having, with all that is timeless, indestructible, eternal.

GRACE IS OUR ORIGINAL FACE

(Again this evening Osho talks on the authentic beauty.)

Beauty is physical, grace is spiritual. It is beauty but on a totally different plane. Beauty is your exterior expression, grace is your Interiority. Beauty can be thought of as a circumference, grace is the centre. Hence one can pretend to be beautiful but one cannot pretend to be graceful. One can create a false beauty, pseudo. It is just an appearance and it can deceive others but it cannot deceive you. You can have a beautiful mask -- others may be deceived, but you will know all the time that you are wearing a mask, it is not your original face.

Grace cannot be cultivated, it cannot be invented; it has to be discovered. It is divine. It is already there; we just have to dig deep enough into our own being. It is exactly like the process of digging a well in the earths the water is already there, you just have to remove a few layers of the earth, a few rocks, stones, and suddenly the water appears. In the same way grace is already a gift of god; it is there -- we have to discover it.

Sannyas is the discovery of grace. And once you have found your centre then it starts radiating, then it starts transforming your circumference too. Then you need not pretend to be beautiful, your grace is enough. It starts changing your behaviour and your actions; even your physical body goes through a radical change. And the beauty that comes out of grace is something of a tremendous value because it is truly so it is your original face, your real nature.

Remember one fundamental law the pseudo, the false, the unreal, the untrue, always create, a prison for you, the real, the authentic, the true, always brings freedom.

Jesus says truth liberates. That seems to be one of the most important sayings out of all his sayings truth liberates. And then we can see that untruth must create bondage.

Drop the untrue and search for, seek, the true.

LAUGHTER IS HIS LITURGY

(Osho shares his vision of real spirituality.)

My religion consists of blissfulness. It has nothing to do with seriousness, it is against seriousness. To me seriousness is a sin, and blissfulness is the greatest virtue. Hence my effort is to create saints who are capable of laughing, singing, dancing.

In the past the saints have been very boring, they have been heavy, dark, dismal. They have burdened humanity's heart; they have destroyed all cheerfulness, playfulness, joyousness. They were all against laughter. To them laughter seemed to be something irreligious.

To me laughter is a form of prayer. In fact I know only very few things which the quality of laughter. When you totally laugh the ego disappears. In that moment there is no ego, there is no one who is laughing, there is only laughter. Yes, when you *try* to laugh that is another matter; then you are there. If you are just laughing because others are laughing then you are there. If you are just laughing to be polite, then you are there. But if the laughter is happening then you dissolve in it.

Any action that helps you dissolve the ego is prayer.

I am not interested in the other world, my interest is here, now this moment is my total interest. This moment has to be lived joyously because the next moment will be born out of it. So why care about the next? If this moment is full of joy and dance and song, the next will be more so!

Don't destroy this moment for the future. That is one of the ancient habits of humanity and religions have been teaching this. They say this life is mundane, worldly, materialist and to be interested in it is not good; sacrifice this life for the life beyond. That's how they have made the whole of humanity miserable.

I say sacrifice all beyonds for this moment. There is no other time than this, no other place than this. When one lives with such totality, intensity, passion, one's life becomes aflame with cheerfulness and joy. And when the next life comes we will be there so we will see how to dance, how to sing; we will celebrate that too. The best way to prepare for the other life is to dance and sing and love and laugh *here*, otherwise where are you going to do the rehearsal? Practise here!

My feeling is that if your so-called saints enter heaven they will not be able to laugh even there, they would have forgotten how to laugh. They will not be able to dance or sing. They will have completely lost track of those dimensions.

So this is going to be your religion. So the more blissful you are, the closer you are to me. I don't teach any doctrine, just a way of life, a way of love, a way of laughter.

PRAYER IS THE OUTPOURING OF GLEE

(Not a petition or plea. Osho goes on to talk of true prayer to Swami Vandano.)

The prayer that is prevalent in the world, in the churches, in the temples, in the mosques, is not true prayer because there is desire in it. People pray to god only to get something, and the moment you pray to get something you have destroyed your prayer. It is a business proposal. It is buttressing god as if god is an ego, praising god in order to persuade him to do some favour for you. It is sheer stupidity!

The real prayer is a thankfulness, not a desire at all. When you start feeling how much the universe has given to you already without your asking you feel gratitude. To show that gratitude is real prayer, authentic prayer; even words are not needed, but just the feel the feel of gratitude.

Yes, sometimes it overwhelms one and one would like to dance and sing in praise of god, but for no other reason; just because one is so full of thankfulness that one cannot contain it and it starts overflowing. That is true prayer. Sometimes one may simply bow down to the earth or lie down on the earth like a small child lying on the breast of the mother, resting, feeling a deep communion with the earth -- a silent thankfulness. Nothing is said but all is heard.

That is the meaning of Vandano. Learn true prayer, learn thankfulness, gratitude.

LOVE A WAY, BECAUSE LOVE IS THE WAY

(The way to god, to truth, and to freedom, Osho tells Prem Marga.)

If one can love unconditionally then there is no need of any Christianity, Hinduism or Mohammedanism in the world. Because man have forgotten how to love, all these religions exist.

Love is spiritual health. And when you are not healthy of course there will be many doctors and many physicians and many 'pathies' -- and they are all going to exploit you. In the name of helping you they will exploit you, when the simple thing is to learn ways of loving. Only a few things have to be dropped and love becomes possible.

One has to drop any motivation; one has to love for love's sake. If there is a motive it is greed, it is not love. One has to drop possessiveness. If there is possessiveness you don't love, because to possess somebody means to reduce him to a thing, and no lover can do that -- it is murder!

Drop jealousy and love wells up. Jealousy means that I am the owner. It is an ego trip, and wherever there is ego there is poison, and the poison kills the very source of love. One has to become aware of just these few things and discard them and one's life becomes a lotus of love. And then there is no need to go in any search of god, god will come in search of you.

This is my observation, that god always comes seeking the true seeker. Whenever the disciple is ready the master appears.

PURITY IS MENTAL NUDITY

(It has nothing to do with morality, which is something calculated.)

There are thousands of moralities in the world. The Hindu has one

morality, the Christian another, the Buddhist still another.

Purity can be only one. The blank paper can be only one. Yes, writing can differ; one can write Arabic or Sanskrit or Greek or Latin, one can quote the Bible or the Vedas or the Gita or the Koran, but if the paper is blank then it is always the same: two blank papers have no difference. To me purity means a mind which is like a blank paper; nothing is written on it. Morality is a writing, immorality is also a writing.

And one thing is immoral in one place, the same thing is moral in another place. In fact I have never come across a single thing which has not been considered moral somewhere at some period of history, and vice versa; neither have I come across a single thing which has not been considered immoral somewhere in some time of history. So it all depends. These are man's ideas about what is right and what is wrong.

To be pure means to be empty of all ideas. It is going beyond the moral and the immoral, it is simple silence. It is erasing all writing, cleaning your slate.

In a small school the teacher told the small children to write down what they would do if they were a very rich man, a millionaire. The children started writing thousands of fantasies. Somebody thought to go around the world, somebody thought to go to the moon, somebody thought to purchase an aeroplane or this and that. Just one child was sitting doing nothing. The teacher said 'Why are you not writing?' He said 'This is what I would do if I were a millionaire -- I would not do anything at all! That child had some insight!

The real purity is a state of non-doing, a state of non-thinking, a state of just awareness without any content, consciousness without any content. And to achieve it is the ultimate achievement; there is nothing higher than that. Once you have known it, all is known to you.

MUD CAN MOTHER MIRACLES

(Blossoms and Buddhas are born of it. Osho is addressing Ma Kamalesh from Japan.)

The lotus is very symbolic. First, it grows out of dirty mud. It is a miracle. Looking at the dirty and nobody could conceive that such a beautiful flower could come out of it. And the same is true about man: in his unconsciousness he is nothing but dirty mud; when he becomes conscious, awakened, a Buddha, he becomes a lotus. It is almost inconceivable that the ordinary unconscious man can attain to such heights of blissfulness.

Secondly, the lotus grows in water, floats on the water, but is so velvety that the water doesn't touch it. Even in the morning when you see dewdrops gathered on the lotus leaves they are there like pearls, separate; they don't even make the lotus petal wet. That is the second meaning of the lotus, a sannyasin has to live in the world in such a way that nothing touches him. The escapist is not a true sannyasin, he who runs away from the world is a coward.

Live in the world, accept its challenge, but be a lotus. Remember these two things and just these two things are enough to transform your whole life.

The first will remind you of your ultimate potential and the second will show you the way to reach it.

-- How long will you be here?

-- I don't know.

-- Then be here forever. I like people who don't know! This is the place for people who don't know anything at all. I am collecting all these not-knowing people around me... So become part of this madhouse!

(laughter) Good!

Going All the Way

Chapter #5

Chapter title: None

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PRAYER SPOKEN. COMMUNION BROKEN

(Just learn to listen. Osho talked on the difference between meditation and prayer on the second of this month; tonight he refers to meditation as true prayer, as opposed to the prayer that can be said.)

The moment you are in absolute silence all that you ever wanted to say is said without saying it, is heard without saying it.

There are things which cannot be said and those are the real things. Prayer consists only of those things which cannot be said, hence a spoken prayer is a false prayer. The moment you say it you have falsified it, it is no more true. It has to be just a deep profound silence. Rather than speaking to god one needs to learn how to listen to him. Prayer is not speaking but listening.

What needs to be said? Words are very inadequate, and even if they were adequate then too they would be irrelevant because god knows it already. Before you come to know what your heart wants to say god knows it. God is closer to your heart than you yourself are. There are many deeper layers of your being which are not known even to yourself but before god you are utterly naked.

Prayer means to be silent in your utter nakedness totally exposed, available, receptive. And that is the moment when your prayer reaches to god. That is the moment when communion starts happening.

The communion from head to head is the most superficial, hence it has a separate name, communication. Communion from heart to heart is deeper, but still there is a communion which is far deeper than the heart-to-heart communion. That can only be expressed by an orgasmic union, not

communion but just union. Communication is most superficial, then communion is a little deeper and then there is union.

In communication you use words, in communion you use feelings, emotions, and in union nothing is used: you dissolve yourself in the whole. That is the ultimate in prayer.

BLISS IS IT

(Pleasure, happiness and joy, only hint at it.)

Pleasure is very limited, in fact it only exists for a split moment. There are only two basic pleasures, food and sex. When you are enjoying eating something it exists only for a moment when it is on your tongue and you can taste it; the moment it goes below the throat the pleasure is gone, it is finished. It is only a question of a few little buds on your tongue. Just a little plastic surgery and you will lose all pleasure in eating.

In the Second World War it happened that a man had to go through an operation in which his throat, the connection between his mouth and the stomach, had to be removed. But a device was found, a small pipe was fitted in his stomach. He could pour Coca Cola into the pipe, but there was no joy, no pleasure! The man was in very great trouble, the body was nourished. Everything was perfectly okay, he was taking everything nourishing, but pleasure was missing. So he found a way first he would take the Coca Cola in his mouth, rinse it around his mouth and then pour it into the pipe (much laughter)... because the taste buds are in the tongue, nowhere else. In this way he managed both. It looks foolish, but that's what we are all doing. (laughter) Whether the pipe is outside or inside what difference does it make?

And actually the case is the same with sex only for a split second when you go into a spasm... It is going a little bit berserk, it is a kind of epileptic fit, but it is relaxing! (much laughter) All the tensions disappear, one feels good. One was carrying so many tensions and anxieties, and it is like a shaking up! But there is nothing much in it.

Pleasure is very momentary and very childish. Happiness has a little depth, it has a little vastness, but for that you have to grow some taste. For example, you will have to learn the art of enjoying classical music. It is not given by biology; you have to grow a little beyond biology. Then you can enjoy music, poetry, art, literature -- there are thousands of things. Happiness is a little vaster, higher. Joy is even a little more vast and more subtle. Joy means being in a state of well-being, just feeling good with no ulterior motive, for no reason at all; feeling good just to be breathing, sitting silently, relaxing, swimming or looking at the stars.

Joy is not focussed on objects, happiness is; joy is more free from objects. One can be joyous without any objects, one can simply be with closed eyes and joyous. But bliss is absolutely unlimited. Joy comes and goes, it is a mood. And when joy goes, in the wake comes sadness.

Bliss comes and never goes. Once it has happened there is no way to undo it; once it has happened it has happened. And it is unlimited. As far as you can see it is there. It is an ocean without any source. And that has been the goal of

all true seekers, true religious people.

I am not against pleasure, not against happiness, not against joy. I would like you to use them as stepping stones towards blissfulness.

(Osho talks on similar lines to another sannyasin. Bliss transcends the whole pleasure-happiness-joy trinity, he says.)

It is something combining all three and yet something more than the total sum of all those three. And that something more is its reality.

It is easy to know physical pleasure -- even animals know it. It is a little difficult to know happiness but many human beings -- the painters, the poets, the musicians, the dancers -- know it. It is a little more difficult to know joy but still a few people -- children, lovers -- know about it. But bliss is known only by the Buddhas, by those who have awakened totally. And that is the goal of sannyas.

Unless that is achieved one remains a beggar. Once it is achieved one becomes an emperor. And the conquest is such that it cannot be taken back, that it is yours forever.

(Delving into a dictionary won't give you a clue about the nature of bliss, Osho tells Anand Apurvo.)

In the dictionary you can find meanings of all kinds of words -- 'love' 'god' 'truth' -- but you will not be able to know what love is, you will not be able to know what god is, you will not be able to know what bliss is. The real meaning has to be found in existence, not in a dictionary. The dictionary is befooling many people's inner world. People just go on accumulating words, and when they become acquainted with words they think they know what it is.

It is like a blind man who is acquainted with the word 'light' 'rainbow' and all its colours, but what does he know about the colours, what does he know about the rainbow, what can he know about the light? They are just empty words with no content in them.

'Bliss' is one of those words which is not known by us. It has to be known, it has to be discovered. The journey to bliss is the journey of sannyas.

I am not much interested in god, neither am I much interested in truth, but I am absolutely interested in blissfulness, because my own experience is that the moment you become blissful god comes searching for you; you need not bother about him at all.

When you are blissful truth descends in you; you have prepared the ground. To the blissful person miracles start happening because he is in the right key, he is attuned; now everything is possible. The person who is blissful is entitled to miracles. There is no need to bother about all that -- that happens on its own accord -- but bliss you have to seek and search for. And one of the strangest things is that bliss is not far away from you, it is not somewhere on the moon or on Everest.

Standing on Everest Hillary must have felt a little stupid. What was he doing there? (laughter) Just think -- Hillary standing there. There was nothing to do! The moment he arrived he looked all around and started descending --

there was nothing to do. There was not even enough space to pitch a tent? What can you do there?

Bliss is not far away, it is within you, hence the journey is a withinward journey. We have to find a few spaces, a few intervals, between our outer activities to turn in. Whenever there is an opportunity, whenever you have nothing to do, rejoice, because now you can turn in. Rather than rushing into some other activity or inventing some activity, or doing something just because one has to do something...

You can watch people on their holidays: they go on doing stupid things. For the whole week they wait for the holiday hoping that they will relax, and when the holiday is there? You can ask any wife -- she is very tired on the holiday because the husband is at home, the children are at home and they are all doing all kinds of neurotic things. And the most problematic is the husband: the clock was going perfectly well -- he will open it; the car was going perfectly well and he will open it. He has to do *something*! He cannot sit silently, he will find excuses not to.

Whenever you have time, any moment, relax and go in. Forget the whole world for a moment, as if it does not exist. That is one of the ancient strategies thinking that the world consists only of illusions -- it is not that it is illusory, this is just a device -- that it is made of the same stuff as dreams are made of. Thinking this is just so that you can move in; there is no need to bother about it. Forget all about it, let it disappear and you go into your aloneness. And it is there that you will find the source of bliss.

Once it is found then everything else will start happening of its own accord.

(And it's strange but true that it takes guts not to be blue - Osho continues with the theme of bliss.)

Misery is available readymade and cheap! In fact you need not go to the shops to purchase it, you can pick it up anywhere by the side of the road. And people are very generous in giving misery to you. Even without asking they will give misery to you.

It needs courage to reject misery, to resist the temptation to choose it when everybody else is choosing it. It needs courage to search for bliss while the whole world is living in misery because these miserable people will call you selfish. They will say that the whole world is living in misery and you are meditating? Is this the time to meditate? If they are right then there is never going to be time to meditate; then Buddha was selfish, Krishna was selfish, Lao Tzu was selfish -- because the world has always been in misery. And if one waits to meditate for the time when nobody is in misery that time is never going to come.

It needs courage to stand alone, because people will not like you if you are blissful. If you are miserable everybody will feel sympathy for you it is *really* a strange world -- and if you are blissful everybody will feel jealous of you. If you are really blissful they will destroy you; they cannot tolerate you, you cannot be forgiven. They could not forgive Jesus, they could not forgive Socrates; they have never been able to forgive blissful people -- that's why I

say bliss needs courage.

And my sannyasins have to be very conscious about it, that they are taking a risk by being blissful. To dance in a world of cripples is risky. They will break your legs! To talk about light in a world of blind people is dangerous. But the risk has to be taken because living in misery is not worth living at all.

DISCIPLESHIP IS OWNING YOUR TRIP

Man ordinarily lives in darkness. It is his own creation, it is his own responsibility; he has chosen it. But it is against his ego to accept the responsibility so he goes on throwing the responsibility on others' shoulders.

And unless you accept the responsibility, there is no possibility of any revolution in your life. You can go on cursing the whole world, you can go on saying it is fate, it is karma, it is the economic structure, it is the state, it is the church. You can go on finding some causes for your misery, but that is not going to help, that is not going to change you. In fact it is a way of consoling yourself, "What can I do? It is predetermined. Nothing is in my hands so I simply have to accept it unwillingly, in despair. But I have to tolerate it, I have to live with it." Then life becomes a misery.

The first action of a sannyasin is to take the whole responsibility on oneself: "I am responsible." With that begins a new dimension: "If I am responsible then I can change. Then I need not choose darkness, I can choose light; I need not remain unconscious, I can make an effort to be conscious." And in that very effort is the dawn, the morning, the beginning of the day.

As your consciousness starts rising above the horizon, life starts having a totally different flavor. Then it is a dance, a celebration.

Remember, whenever you are miserable, sad, negative, in a dark hole, remember again and again: you are responsible. Howsoever it hurts, never shirk the responsibility of it because that is the root cause of misery being prolonged. It can be prolonged for centuries, for lives together. It can be cut in a single blow of a sword.

The moment you say, "I am responsible," you have taken the sword in your hand. And if you are ready to accept that this is your responsibility, you are already getting out of it, because who wants to be miserable?

If you are responsible and you are creating it, you start withdrawing your energy. You no longer feed it, you no longer nourish it. You start nourishing just the opposite - and that's bliss. That is what a spiritual life should be - full of festivity.

It is the same earth on which Buddha has lived, Christ has lived, and on which all kinds of miserable people are living. It is the same sky, the same stars, but people's choices are different. Man creates himself by his own choice.

TINKER, TAILOR... SOLDIER OR SANNYASIN

(It's our choice, Osho reminds Anand Ritama.)

Man can either exist in conflict with existence or in harmony with

existence, either as an enemy or as a friend. Existence is the same, it is neither inimical to you nor friendly; it is simply available -- the whole thing depends on you. It simply reflects you, echoes you; it is a mirror. If you are inimical you will see your own face in nature and nature will look inimical. If you are friendly you will see your own face in nature and the whole existence will look friendly.

To be a sannyasin means choosing to be a friend deliberately, consciously. And once you start looking at existence in love, in trust, a deep harmony starts arising with the trees, with the clouds, with the rain, with the sun, with the wind, with the stars, with people, with animals. Slowly slowly it goes on and on spreading. A moment comes when you are simply no more there; there is only pure harmony. Just as a river disappears into the ocean you have disappeared into the whole. That is the moment when bliss happens, and that is our deepest longing. Everybody is searching for it.

The secret is simply being in harmony with nature. A sannyasin is not a warrior, he is not a soldier; he is a lover.

GLAD TO MEET YOU

(Until you know yourself you are going to be in anguish.)

And out of this basic inner darkness a thousand and one other anxieties arise. Anxieties are branches of anguish, anguish is the root,

Socrates is right when he says, 'Know thyself'. He is giving you the key to destroy anguish so that you can go beyond it. And once anguish is destroyed all anxieties disappear because they are just branches, secondary. They don't have their own existence, they depend on anguish.

All psychological school, try to help you not to be anxious. They help you to get rid of anxieties. They are trying to do something impossible. They may be able to patch up here and there but the anxiety will assert itself from somewhere else because the anguish is not destroyed, the anguish is there. Psychology has not been able to help people to know themselves -- and unless you know yourself you cannot *be* yourself. To know yourself is the beginning of being yourself. If you don't know and if you are not yourself you are just in a state of chaos. a mess. That is anguish.

Psychology is not the way. Except for meditation there has never been any way and there will never be any way out of it.

So you have to focus your whole being, your whole energy, on meditateness. Learn how to be silent more and more, deeper and deeper. The day you touch the point where you are absolutely aware but there is nothing to be aware of, the miracle has happened. You have reached a point of no return; then the process is irreversible. And in a single blow anguish is destroyed and all the anxieties wither away.

My work consists not in helping you out of your anxieties but in uprooting anguish itself.

KNOW THAT KNOWLEDGE AIN'T KNOWING

(The knowing that Osho referred to in his last address is 'truth' in this one.)

All knowledge is borrowed. Truth is never borrowed, truth cannot be borrowed. Nobody can give it to you, nobody can take it away from you either. But knowledge can be given and taken. The universities knowledge, and the mystery schools deal in truth. But because truth cannot be given the whole methodology has to be different: it has to be discovered within you. And the first requirement is to put aside what you have taken from others. However valuable it looks to you right now it has no value at all.

Unless it is yours it is valueless -- put it aside. First become utterly innocent like a child, knowing nothing, and from that point start searching. Then the search is very simple. But if you carry this whole load of knowledge and then you search, it is very difficult. It is going uphill and carrying a rock on your head, the very task of going uphill is difficult and then carrying a rock makes it impossible. It is swimming in the ocean and carrying a rock. Even without the rock it is difficult to reach to the other shore -- now this rock...

I have heard that a beautiful naked woman was running in front of a madhouse and two people were chasing her. One was carrying two buckets full of sand. A person who was watching was puzzled; he asked 'What is the matter? If you want to catch that woman -- I know that she is mad -- why is one of you carrying these two buckets full of sand?' And the person who was not carrying any sand said 'Last time he caught her, this time, this is his handicap.'

But this is how I see people, they are carrying so many buckets all of sand -- they will never reach truth. Drop these buckets!

Truth is not as difficult as it appears. For the innocent it is very simple, for the knowledgeable it is almost impossible.

WHAT RELIGION SEES AS ONE, SCIENCE PUTS ASUNDER

(Again tonight Osho touches on the difference in the scientific and the religious approach.)

These are two natures in man. One nature is studied by science -- the material part of man, the physiological, the biological, the chemical. That is studied by science and science thinks that's all, there is nothing more. That's why science has humiliated man very much, insulted him very much, it has taken away all glory from man. You are nothing but chemicals, hormones, matter, atoms, electrons.

Science speaks in the language of nothing but and that is a wrong approach. Man is far more. But I can understand the difficulty of scientists: they have chosen a method which gives a limitation to their whole vision. They want to measure everything and there are things which are immeasurable.

It is as if a deaf person tries to listen to music with his eyes. Certainly he will say there is no music; he will say 'I can see that one man is doing something but there is no music at all, this man is fooling himself and others.' He can see the sitar player but for him this man is only stretching strings and nothing is happening. If he is absolutely deaf his eyes cannot hear, he can only see -- that is his limitation.

Exactly what is happening in science is that the method they have chosen of dissecting, analysing... Analysis is their method and you can analyse only matter. If you try to analyse that which is not matter it disappears. If you kill a child and you analyse it you will find everything -- bones and blood and fat and everything -- but you will not find the child at all, you will not find its soul. The soul exists only in a certain state of harmony. It expresses itself only when the child's body is functioning in a certain attunement. The moment that attunement is destroyed the soul departs.

Hence we have to learn to go beyond this ordinary nature that science studies. We have to enter another nature, the higher nature, which is not comprehensible to intellect, to analysis, to science. Love is not available to science, beauty is not available to it, consciousness is not available to it, god is not available to it.

By becoming a sannyasin you are entering into a totally different world to science. Science has to be put aside. The method of science is analysis and the method of religion is synthesis.

We have to go on creating bigger and bigger syntheses. And you can see the whole three hundred years of scientific progress has led to one thing -- they went on dissecting. First they cut matter into molecules, then molecules into atoms, then atoms into electrons, neutrons and protons, and now they are trying to cut thorn up. They will go on cutting.

Religion approaches things totally differently it goes on adding up. Ultimately it says the whole existence is one, it is an organic unity. Science and religion move in opposite directions. And sannyas is basically the search for the ultimate unity, because only with the unity can we be blissful and be eternal and be deathless.

So go beyond the ordinary nature that is part of you and find within you something which transcends ordinary nature, that is there. Just the right approach, the right method, the right vision, and suddenly it is yours. And that is your true reality, that is your very being. To discover it is the whole purpose of life.

LOVING IS GIVING NOT GRABBING

Love is the path and love is also the goal, the beginning and the end, the first step and the last step. Love contains the whole of religion, but love has to be understood: it is not lust. It is not a desire to get something from anybody, on the contrary it is an overflowing joy, it is sharing.

Love is an art. It is the ultimate in aesthetics, it is creativity. When you love you want to enrich the world a little bit, you would like to leave it a little better than you found it. Only lovers can be creators. Those who don't know how to love are bound to be destructive in some way or other. It is the same energy that becomes creation; if it does not become creative it becomes poisonous, turns to its opposite, becomes destructive.

Adolf Hitler wanted first to be a painter then an architect, but because he was refused permission, he was not allowed in the art academy, his whole energy turned into destructiveness. My feeling is that he would have been a

great artists he *had* the energy but the whole energy became insane, he became angry.

Love means that you are grateful to existence for giving birth to you and out of that gratefulness you would like to do something for existence. Love is prayer, it is thankfulness. And slowly slowly as you start moving higher into the world of love new dimensions start opening up in you. A moment comes when love is no more a relationship, you are simply loving. And ultimately the final, the last stage is when you are not even loving, you are simply love.

That is the state of Buddhahood or Christ consciousness -- and that is where I am trying to lead my people, slowly, slowly. Of course they have to begin their journey in a dark valley, but if you can keep your eyes on the sunlit peak there is hope; there is no need to be in despair.

Going All the Way

Chapter #6

Chapter title: None

6 November 1980 pm in Chuang Tzu Auditorium

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THE BEST THINGS IN LIFE ARE FREE

A person *who* wastes his life in accumulating things that can be purchased is simply being stupid, because those are not the things which can give meaning to your life. They don't have any real value; they have a price but no value. So this is one of the most significant criterions to judge what is essential and what is non-essential: the non-essential can be purchased, can be sold; it is a commodity. The essential is not a commodity. It can neither be sold nor purchased; it has to be grown in one's being, it is a growth.

Now, a child cannot purchase youth he has to grow. The young man cannot purchase old age, he has to grow. The old man cannot purchase wisdom. We may have lived long and yet he may not have grown inwardly. Growing in age is not really growing up.

Sannyas means making a clear-cut discrimination between the non-essential and the essential and focussing your energy on the essential. The non-essential is needed, it has a certain utility; you need food, you need clothes, you need a shelter -- make arrangements for them. But that's not all, that is only the peripheral.

Don't sacrifice the essential for the non-essential. The non-essential can always be sacrificed for the essential and then one is not going to be a loser.

Bliss is one of those most significant treasures which have to be grown within you. And the most strange thing is that all that is needed to grow into a blissful state is available. It comes with you with birth. All that is needed is a turning in to look for it, to search for it, to give it an opportunity. Attention is nourishment. When you pay attention to your inner world it starts growing, it

is nourished. And that's the whole art of meditation, the art of turning in.

COMBAT OR CONCERTO

(Whether you flow or fight with god makes no difference to him but it is going to affect you.)

Fighting with god is like hitting your head against the wall: it is not going to do any harm to the wall, only your head will be destroyed. You will lose your sanity. To be in tune with god means to find a door. You can go through it and then there is no need to fight with the wall. The wall is not your enemy, it protects you. And there is always a door.

It is childish to fight with existence because existence is vast and we are so small that our fight is doomed, from the very beginning we are going to lose it. It is not possible in the nature of thing, that we will ever win. But there is a way to be victorious too and that is, fighting in tune with god, not against him but for him. And when the whole thing changes, the whole gestalt changes, when you are fighting for god you start fighting with your own unconsciousness, with your own anger, jealousy, possessiveness, greed; then you are really entering into a fight with all that is not needed for your inner growth but which is a hindrance. You are discarding all that is a hindrance and allowing the whole to penetrate you, to flood you.

Consecrated to god means to become a vehicle for god, to be a medium of god. And the greatest barrier is the ego. One has to put aside the ego, and then there is no problem. The surrender comes very easily, the let-go happens just like breathing, there is no effort needed. It happens like falling into sleep or waking up in the morning -- just a natural phenomenon, spontaneous.

And when one is in a deep let-go with the whole the consequence is bliss. It is a by-product, it is a reward, but an inevitable reward. The surrendered person has tremendous blissfulness around him, within and without. He knows nothing else, no other taste, only the taste of blissfulness.

Sannyas has to become the beginning of surrendering. In the beginning of course one surrenders only hesitantly, only calculatively, bit by bit. One watches what happens -- if you surrender so much, what happens? But as you surrender you start opening up windows towards the starry sky, then sooner or later you will be able to surrender all. The moment all is surrendered, all is achieved. It is a paradox; the moment you lose everything to god, you gain everything that you always wanted to gain. But it does not come through fight, this victory comes through love, through trust.

FROM THE SOIL OF SILENCE...

(... and the air of awareness, comes the fragrance of the eternal. Osho initiates Italian sannyasin Dhyani Mariano.)

It is not something that comes and goes, it only comes and never goes. And unless one has known that fragrance one has not known what life is all about. One only lives unconsciously, not knowing why one is, what one is, from where one has come, to where one is going. One goes on stumbling in a

deeply drunken state. Then life is accidental, and an accidental life is a meaningless life.

The moment you become silently aware a radical change happens, a change from your very roots. That is exactly the meaning of the word 'radical' -- it is not just the pruning of the branches and the leaves but the change of your very roots. For the first time you become aware that you are not the body, not the mind, not even the heart; you are just a witness to all. That witnessing begins the journey in god, that witnessing changes you. The world remains the same but because you are no more the same it also changes -- at least for you. It suddenly becomes psychedelically beautiful. It starts having a new intensity, a new fervour, a new dance. And to live that intensity, that dance, that passion, is to know what it means to be alive.

Very few people have known it, although it is everybody's birthright.

How long will you be here?

(His reply is inaudible save to Osho.)

Then come back again for a longer period. This is not very Italian. Come back soon!

FREEDOM'S JUST ANOTHER WORD FOR NO MIND LEFT TO LOSE

(Osho is talking to Amano Francesco.)

Amano means no-mind. That's the most fundamental thing in sannyas, the capacity to put the mind aside and to look directly into life with nothing interfering -- no prejudice, no thought, no philosophy, no religion -- to look into life without any a priori conclusion, just like a mirror simply reflecting that which is. That is the state of Amano. Zen people call it no-mind, and no-mind is the door to the divine.

It is the same door, only the direction changes. If you go outwards it is mind, if you go inwards it is no-mind. If you want to know the world then you have to use the mind, if your enquiry is scientific or philosophic, then the mind is a must. But if your enquiry is mystical, spiritual, religious, if you want to know yourself, if you are trying to explore your own interiority, then no-mind is a must.

And Francesco means a free man. The man who is clouded by the mind is the unfree man; then he is a Christian or a Hindu or a Mohammedan -- because mind means either you belong to this religion or to that. Then one is communist, fascist, socialist, then one can be theist, atheist, and there are a thousand and one ideologies -- religious, philosophical, social, economical -- and all these are chains, very subtle chains. You will find everybody a prisoner of something or other.

Even the idea of nations makes people prisoners. The Indian is imprisoned in his past, the Italian is imprisoned in his tradition, the Chinese is imprisoned in his -- the whole five thousand years of thinking and philosophising. Nations are prisons, races are prisons, the idea of the white man and the black man -- that too is a prison. And they are very stupid kinds of prisons, because between the white man and the black man there is only a little difference of colour pigment; not more than four annas worth, one-fourth of a rupee -- and

that too is in favour of the black man because he has more pigment than the white man. He needs a certain pigment in his skin to protect him from the sun. Just four annas worth of pigment is creating so much nonsense in the world.

All these things have to be put aside, then you are in a state of no-mind and then you are also free. And to have the taste of freedom is the most beautiful thing in life. It is another name for god. In fact, one of the greatest enlightened masters of the East, Mahavira, never used the word 'god'. He always used the word 'freedom' for god. And I can understand why he insisted on using the word 'freedom', 'moksha', because even the idea of god becomes an imprisonment, because it divides people into the people who believe in god and the people who don't believe in god. But you cannot find a person who does not long for freedom.

Freedom is our most intrinsic longing, the deepest longing of the heart. It can be achieved only by the process of no-mind. You can call it meditation, awareness, silence -- these are different names for the same phenomenon.

LOVE IS EGOCIDE

(Osho tells Premdaya that a sympathy that doesn't stem from love is simply ego-fodder.)

If you are in a certain kind of suffering you will find many people sympathizing with you and if you look into their eyes you will be puzzled; they are saying one thing -- they are very sympathetic towards you -- but their eyes are showing something else; they are enjoying it. And there is a subtle mechanism in it. When you sympathize with somebody you are higher and the person you are sympathizing with is lower, and everybody enjoys feeling higher in some way.

For example, if your house is burned down the whole neighborhood will come to sympathize with you. But if you make a beautiful house nobody will come to appreciate it; they will all feel jealous. Strange! If they really feel sympathy when your house gets burned down they should feel very happy, they should celebrate, when you make a new home. But they don't celebrate, and that makes things clear; they are not really happy in your happiness, they are happy in your misery.

So sympathy to me is ugly if it is not rooted in love. It is beautiful if it is rooted in love. So love to me is a revolutionary phenomenon; it changes sympathy into something totally different to what it is. Sympathy should not be because people are in sorrow, sympathy should be because you are too full of love and you want to share it. Then there will be a great difference, you will rejoice when they are happy and you will feel sad when they are unhappy. You will not feel happy when they are sad and you will not feel jealous when they are happy; their happiness will be your happiness and their sadness will be your sadness.

Once Gautam the Buddha was asked, "What is more difficult? -- to feel sad when somebody is sad or to feel happy when somebody is happy." And Buddha said the second thing is more difficult; the first thing is not difficult. One can feel sad when others are sad because deep down one can enjoy it, but

when others are happy, to celebrate, to really celebrate, is very difficult -- it goes against our ego. Hence my emphasis is on love because love basically requires that you drop the ego. Love kills the ego, and when there is no ego then love can blossom in many flowers; sympathy is one of those flowers. But it is no more plastic then, it has its source in love.

The Christian missionaries going around the world and serving poor people are all living out of sympathy; their service is not out of love, not at all. It is cunning, it is very calculated. They are serving the poor people because they want to enjoy the pleasures of heaven. They are not concerned about the poor people, their whole concern is to use them as a ladder to reach heaven. And not only that, they are serving the poor people to convert them into their religion. It is a political game.

Even a woman like Mother Teresa of Calcutta who has been serving orphans for her whole life and helps the orphan children to be adopted by families... but the subtle trick is that those children are given only to Catholic families, not to anybody else -- not even to a Protestant family, although they are also Christians.

Just a few days ago a Protestant couple reached Calcutta and because they don't have any children, they wanted to adopt a child. They were refused because they were not Catholic. So it is not a question of serving the orphans, it is really a strategy to exploit poor people, their children, to convert them into Christianity. It is buying people, purchasing people, it is using people as commodities.

And these people who serve humanity are respected very much, all kinds of honors are given to them. Nobel prizes are given to them, and all the countries go on respecting them - and nobody looks at the subtle strategy that is behind all this service. It is cunning, it is ugly, it is nauseating.

I don't teach my sannyasins to be servants of the people. Enough of that! These servants of people have been the most mischievous people in the world. Behind a beautiful name they have done immense harm. No more of this any longer.

I teach simply love. Out of love if you feel to help, good, but that help will be out of your love, your joy. There is no reward, there is no question of attaining some pleasures in heaven, there is no question of converting somebody into a Hindu or a Christian or a Mohammedan.

Hindus are angry at me for the simple reason that they wanted me to convert all my sannyasins to Hinduism. Their anger is understandable. If I had converted all my sannyasins into Hindus then of course they would have respected me, they would have called me the greatest saint that has ever been here on the earth. Now I am the greatest sinner to them.

Jainas wanted me to spread Jainism over the whole world and they were ready to support me with as much money as I needed. I simply rejected the idea; I said, "This is sheer nonsense you are talking to me. I cannot spread anybody's message. Why should I spread anybody's message? If your message has something in it people will come. I am not going to be anybody's missionary. I am just going to be my love and whosoever wants to partake of it is welcome. I never ask whether he is Christian or Hindu or Mohammedan.

That is not the question at all, that is not my business at all."

One should live out of one's love and for no other reason, then life becomes a beautiful phenomenon, music, a festivity.

LOVE: THE OVERFLOW FROM THE LAKE ALONENESS ACCUMULATES

(A balance is needed between being with others and loving, and being alone and blissful, Osho tells us.)

Both enhance each other, both enrich each other. Your love makes you ready to go into aloneness, because one can be with people only for a certain time then the desire to be alone arises. It is a necessary phenomenon, a natural phenomenon.

And when one is alone one can be alone only for a certain period because when one is alone one accumulates energy. It is not used, one becomes a reservoir and then one needs people to share it. That is what love is sharing the energy that becomes accumulated in your aloneness. But when you share your energy, when you live with people, slowly you feel exhausted, tired, depleted; again the need has come to move into aloneness.

It is just like waking in the day and going to sleep in the night, for the whole day you are working, you feel tired and it is beautiful to feel tired. It has been a beautiful day of creativity; you worked in the sun, in the rain, in the wind, now you are ready to fall into deep sleep, to regain energy, to become ready again for work tomorrow.

So bliss is like sleep and love is like creativity. And my sannyasins have to fulfil both together; then the person is whole. A person who cannot sleep will go insane, and the person who cannot wake up will be in a coma, will be dead.

So both are needed: a deep capacity to go into sleep, into a dreamless sleep, and then immense energy to be creative. And they are not against each other, remember, they are complementary.

AN ABSOLUTELY DEVICEFUL TIME

(Osho speaks on Blissneyland.)

A man without bliss is homeless, he is not at ease with existence, he is always tense, never relaxed. He is always full of anxiety and anguish. He does not know how to be in a let-go. Existence seems to be inimical to him; he cannot think of it as his home, he feels as an outsider. It is his own creation, this whole idea of being an outsider. Particularly in this century the idea that man is an outsider, is a stranger, that he does not belong to the world, that man is alienated, has become very dominant. All those ideas are simply wrong, but they look very solid, convincing, for the simple reason that man has forgotten how to be blissful.

Once you feel blissful you are no more an outsider, you are an insider. You are no more a stranger, you belong to this existence and this existence belongs to you. You are needed by existence and existence is needed by you. It is a mutual need.

We are partners in the same organic unity and everybody is essential; from

the smallest blade of grass to the biggest star, everybody is needed, equally needed. There is no hierarchy in existence. The grass blade and the star have no inequality; they are equal. Existence supports them both in the same way, it makes no discrimination. To the sinners, to the saints, it is the same. The sun shines for all, the flowers bloom for all, the birds sing for all. It is our home! But without a taste of blissfulness it cannot be felt.

So my whole approach here is to help you to be cheerful, blissful, singing, dancing, creating all devices so that you can relax, come out of your conditioned sadness, seriousness, so that you can be children again, running on the sea beach collecting seashells, coloured stones, running after butterflies, collecting wild flowers with great wonder and awe.

My sannyasins are not seriously religious people -- sincerely religious but not seriously religious. They are playful, and playfulness is one of the most important things to understand. Life should be taken as fun, as a beautiful joke.

The movement you are capable of taking life as fun, as a beautiful joke, your vision changes. Suddenly you are at home, suddenly all is good, suddenly trees start saying 'hello' to you! Rocks start asking 'How are you?' (laughter) The whole existence becomes alive in a new sense, in a way it has never been before. Unless that happens a man is not enlightened, is not awakened to the ultimate truth. That is our goal.

A CLOUD'S EYE VIEW

(No particular place to go and no special way to be -- that's what a sannyasin has in common with a cloud.)

The metaphor of the cloud has to be understood. It will give you a few hints about blissfulness. The first thing about a cloud is that it has no direction, it is not destined towards any goal; it is simply floating. It is available to the winds wherever they take it, it is utterly relaxed. When you have a destination you are tense, you are worried about whether you are going to make it or not. And if the winds start blowing in the opposite direction then certainly there will be great anxiety. Rather than going towards the goal you are going against it.

The cloud has no goal so wherever the winds take it it is perfectly at ease. Wherever it finds itself that is its home. The same is true about bliss. A blissful person lives now and here, he has no desire to be somewhere else. Now is more than enough, he is utterly contented with it.

Secondly, the cloud has no fixed form. It is constantly changing. One moment it looks like an elephant, the next moment it has become a camel, and it goes on changing. The same is true about bliss. It has no particular form; it is not a solid thing, it is flexible, so it can be found in all forms.

Yes, the man of understanding can find it in the body, in the mind, in the heart: in being. He can find it in himself, he can find it in others; he can find it in music, in poetry, in painting; he can find it in aloneness; he can find it in the mountains, he can find it in the marketplace.

It is not a fixed thing; rather it is an understanding, a sensibility, a

sensitiveness, so one can feel it wherever it is. And it is good that it is not a fixed thing otherwise we would have become bored by now. Because it is found in thousands of forms and thousands of ways, it is always an adventure. It is always intriguing, interesting, it is always inviting.

So remember those two things: live life herenow and search for bliss in every possible form and you will find it because it is there.

Going All the Way

Chapter #7

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FREEDOM -- THE FLAVOUR OF GOD

(Osho's message to Swami Niren covers some of the points made in the last address on the sixth, about the nature of the cloud. The miracle of the cloud is that while it continuously changes, essentially it remains itself.)

A sannyasin has to become outwardly free, unconfined by any tradition, nation, caste, religion and inwardly capable of constant flow. The centre remains the same but the wheel of life goes on changing.

I am not against change -- change is life -- but the person who knows only change does not know life in its totality; he has come to know only the circumference of it. The wheel changes but the axle remains unchanging. And they both are together, so your actions will change, your body will change, your mind will change, your feelings will change. Amidst all this change you have to be a witness. That witness will not change, that will remain the same.

This brings inward freedom, and when one is free in both ways, outwardly and inwardly, one has tasted of god, one becomes drunk with the divine.

THE CROWN OF CONSCIOUSNESS

Alok Sara means light and god's princess.

Man is unaware of his own kingdom. The kingdom is there but we are keeping our back towards it. We are looking everywhere, searching, desiring, begging; and what we are begging for is already inside of everybody. We are beggars because we have not looked in, and we are in darkness inside because wherever consciousness is not, there is darkness. The moment we turn our

consciousness inwards it becomes light -- consciousness is light. And to see what God has given to us is unbelievable. When it happens for the first time one cannot believe one's own eyes. One looks again and again and again.

In the Zen tradition it is said that before the final enlightenment at least one thousand small enlightenments happen; those small enlightenments are because you look again and you cannot believe, you look again and you cannot believe. Slowly slowly you gather courage to believe that you have seen it, that you are not a beggar but an emperor.

So these things are joined together. We have to turn our light in and discover our reality. In short that's what sannyas is all about. It is not a religion in the ordinary sense because I don't teach any doctrine; it is an experience -- existential, not intellectual. I only help you to discover that which you have already got.

MAN IS A MAYBE

(He hovers between the finite and the infinite, Osho tells Swami Amiten.)

He lives in a material body but he is absolutely non material. He is pure consciousness. He lives in the mind but he is not the mind at all. So man contains two worlds, man is a meeting place of two extremes.

Man is a bridge between god and the world, between the finite and the infinite, between time and eternity.

Unless we discover the infinite in ourselves our life remains meaningless. The finite cannot give us meaning; it is too small, too momentary, too fleeting. It is just like a dream, it cannot give you a solid foundation. To make your house on the shifting sands of the momentary, of the temporary, is an exercise in sheer futility. The very recognition of this becomes the beginning of a search for the eternal.

Sannyas, initiation into sannyas, simply means a turning point in your life, a drastic change, shifting your consciousness from the limited to the unlimited.

It is as if a man is walking, looking at the earth, and has completely forgotten the sky and all its stars. And then you help him to look upwards and he is mystified, he thinks a miracle has happened. But the sky was always there, it was just that he was not looking at it; he had become too concerned with the non-essential. And both are in us, the earth part and the sky part.

Now it is our choice as to where to look. So from this moment start looking more and more for the unbounded and you will be on the right track towards god. He is not in the churches, not in the temples, not in the scriptures, not in the systems of philosophy and theology. They are all limited. He is in a profound silence, where you are not a body, not a mind, not even a heart, where you simply are. In that simple pure existence, truth is found, god is found, liberation is found.

(Osho leads up to the same truth -- man's immortality -- from a different vantage point.)

The past of the whole of humanity has been dominated by defeatist attitudes. All the religions arose out of despair.

My vision is just the opposite of that. My sannyasins are not sannyasins out of any pessimism. They are not escapists, they are not defeatists, they are adventurers, explorers. Initiation into sannyas is the beginning of a journey, a journey towards the ultimate. It is the only journey that can make you really victorious.

Money cannot do it, power cannot do it, prestige cannot do it, because they will all be taken away at the time of death. So you never really possess them; you lived under an illusion that you were the possessor. The criterion to judge what you possess and what you don't, is simple: that which cannot be taken away by death is your possession, that which is going to be taken away is only an illusion. So whatsoever we can gain in the outside world is not of any importance. One has to become inwardly rich, one has to conquer oneself; one has to become centred at the very core of one's being.

Out of that groundedness, out of that rootedness, great tree grows, a tree that brings the flowers of victory.

The moment you know something in you which is eternal, know that you have come home, that you have found that for which you have been searching for ages, that you have found life abundant. God is only another name for it.

MEDITATION IS WHITE MAGIC

Man can live in constant conflict or in constant music. It is the game energy that become conflict or that becomes music. The whole thing is to learn the art of creating harmony within your being -- and the whole conditioning of humanity is to create conflict. They tell you not to be angry but they never tell you how. They insist that it is bad to be angry but nobody ever tells you the science of not being angry. So the only thing left for you is to repress anger, not to show it. It will be there and it goes on accumulating.

That's how one creates conflict, one becomes double: anger is there and one is smiling, sex is there and one is taking a vow of celibacy, desire is there and one is renouncing the world, greed is there but one is pretending non-greediness, violence is there and one has cultivated a mask of non-violence, hate is there and one is trying to project love. So in a thousand ways one becomes divided and there is constant conflict, inner war, civil war. Everybody is sitting on a volcano, it can erupt any moment. One insane any time.

The society has taken every care to drive you insane. It is really a miracle how people somehow manage to keep themselves together.

Life can be music and should be music because only then do you know what life is. But then repression won't help. You will have to learn something of the inner alchemy, of how anger is transformed into compassion, how hate is transformed into love with no residue so there is no conflict left, how violence becomes non-violence and how living in the world one can yet be not of it.

This is what I call the whole science of sannyas, the whole inner alchemy, It is the greatest science in the world because it transforms man, and nothing is more valuable than man. Even if we could transform iron into gold that would

be nothing; if we can transform our ugly instincts into beautiful flowers that is real magic. And it is not difficult either. Just a simple phenomenon has to be learned -- I call it meditation.

It has been called by different names. Buddha used to call it sammasati, right mindfulness. George Gurdjieff used to call it self-remembering, Krishnamurti calls it awareness. It is the same. The whole thing is how to become a witness.

When you are angry there is no need to fight with it -- it is a great opportunity to watch. No need to indulge in it no need to act according to it, no need to follow its dictates, and no need either to go to the opposite extreme and start fighting with it. Avoid both. Just remain cool, detached, a simple observer, as if it has nothing to do with you. Your concern should be scientific, you are observing, so you have to look minutely at what anger is in all its details, in its whole mystery. Your interest has to be scientific; 'I have to go deeper into the whole method of it. If I follow it I will not be able to go into it. I will become angry.' In that hot state how can you watch? 'If I fight with it again, it will be the same: I will be running away, repressing, avoiding.' How can you watch something of which you are afraid?

No need to be afraid, no need to follow -- just sit silently and watch and a miracle starts happening slowly: the more you watch, the more you see that it is dispersing on its own. Just as dewdrops evaporate in the morning sun, as your awareness becomes more intense it starts evaporating faster. And the same is the process for sexuality, for greed, for jealousy, for all the problems -- the key is one, it is a master key. Try it on one and then you will know that it can be tried on everything.

A day arrives when you have understood all your baser instincts and in that very understanding they are transformed, transmuted, and your life becomes a melody. I call that melody sannyas. That musical phenomenon, that harmony, that beautiful silence, that song of silence, is the greatest achievement in life.

PRAYER IS PARTICIPATION IN THE CREATION

(Osho returns to a theme he has been touching on frequently this month -- man's relationship to existence.)

Existence loves us all. We are here, that is enough proof, otherwise we would not have been here at all; we have been chosen to be by existence. It is not our choice, we have not created ourselves; it is the decision on the part of the whole. And existence goes on nourishing us every moment on all the planes -- physical, psychological, spiritual. But our stupidity is such that we start taking all these things for granted as if we have earned them, as if we deserve them, as if life is our birthright. We forget completely that it is a gift of god.

A sannyasin has to remember not to take anything for granted. That is one of the most foolish things a person can do with existence, that is very ungrateful, insensitive. A sannyasin has to continuously remember that existence goes on pouring so many gifts and you have not even thanked it and

you have not contributed anything on your part.

The only way to show our gratitude is not by going into the churches and falling on our knees and reciting some parrotlike prayers or by going into a temple and chanting some words which you don't understand. You don't mean anything, just a formality is being fulfilled.

The real gratitude is expressed only through creativity. When you start creating something to enhance, to enrich existence -- it may be just a small garden or anything, a painting, a song, a dance... when you start being creative you are showing gratitude. In your own small way you are participating with god.

The only thing that a sannyasin has to do is not to leave the world in the same ugly shape as he found it -- to make just a little change. One cannot hope to change the whole world -- it is too big and our hands are too small -- but still we can do something. There can be a few more flowers in the world, a few bigger roses in the world, a few more smiling faces in the world, a few more dancers, a few more singers, a few more paintings, And if we have done something out of gratitude it brings tremendous joy.

Creativity is the only way of real prayer.

IT'S NIRVANA OR NEVER

Man lives like a robot, almost like a machine. He goes through so many actions but mechanically. He may go for a morning walk but he will not listen to the birds, he will not see the trees, he will not look at the sunrise, he will not be aware of the beautiful colours that are changing in the sky -- and still he has been for a morning walk. He will go and come home. In fact he went just like a machine, a proxy, not himself. He may have been somewhere else, the whole time he was on his morning walk. He may have been preparing for the night, for the dinner that he was going to attend, the party or the movie or the girlfriend that he was going to see -- all kinds of fantasies and dreams were there. He was not there, he was somewhere else.

It is very rare to find a man at the exact point where he is physically; you can find him somewhere else but not where he is. There is such a disparity. No one is here, no one is now -- and here and now is the only life, the only reality.

The sannyasin has to learn the knack of being here, and now because nirvana is either now or never. Enlightenment happens now or never, either it happens here or nowhere else... because existence knows nothing about the past or the future. Its only way of being is the present. The present is the only time, now is the only time, and here the only space.

So we have to bring ourselves now and here. The mind will go on clinging to its old habits, it is very persistent, but you have to pull it back again and again. Whenever you see it going astray you have to bring it back to this moment.

The whole question is how to get out of the old habits. It takes perseverance, effort and the trust that if it has happened to somebody else then it can happen to me too.

Everybody is potentially a Buddha. Bodhi is the process of becoming a

Buddha, awakening is the process of becoming awakened. The seed is there, but we have to work to bring it to a point where it can blossom. And it is always spring, so the opportunity is always available. Something is only missing on our part.

So you have to do this: learn... There are hundreds of devices available here to become aware and alert, watchful. Learn all those devices and find the right device that suddenly starts ringing bells in your heart. It always happens and that's the only way to choose. It is not a question of logic, that you decide that this device will fit with you. When you come across the right device your heart starts pulsating in a new way, it dances. Listen to the heart and follow the heart.

Going All the Way

Chapter #8

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MIND GONE, CONSCIOUSNESS BORN

(Meditation is a second birth, the birth of one's spirit. Osho tells Dhyano Ursula.)

The first birth is only physical. It is ordinary; it happens to animals, to trees, to insects, it happens to everybody. It is a natural phenomenon.

Meditation is a second birth. It happens only when you deliberately and consciously take part in it. In that way it is not natural. It is transcendental to nature. And it is only meditation that makes a man a man. Otherwise he is just an animal. Without meditation there is no distinction between man and animal. Maybe there are some differences of quantity -- a little more intelligence, a little more cunning, a little more alertness -- but those are not qualitative differences, only quantitative.

Meditation gives you a qualitative distinction -- and that is the meaning of Ursula: of distinguished quality.

Without meditation man has no distinction. With meditation his whole life goes through a radical change; from horizontal he becomes vertical, from moving in time he starts moving in eternity. Eternity is vertical, time is horizontal; hence time can be divided into past, present, future. It is a line: the part of the line that has gone is the past, the part of the line that is in front of you is the present, and the part of the line that is going to be in front of you is the future. But eternity is indivisible, it is only now. There is no past, no future; it is only present.

Hence meditation is an art of living here and now, of getting out of the past and of the future. Those two are the basic pillars of the mind. Once those

pillars are removed the mind collapses and in the death of the mind is your birth, the second birth. And once you know your eternity there is great joy, there is great understanding, gratitude, prayer. All that is valuable starts flowering in you. Life becomes a living fragrance.

IN THE THICK OF THE WORLD AND THE THIN OF THE IN

(One has to learn to move freely between the two.)

Man has completely forgotten the inner dimension, he has become obsessed with the outer. He goes on and on changing toys, more money, more power, more prestige. These are all toys. You can play with them but meanwhile you are wasting precious time. They can keep you occupied but they will also keep you in deep anguish, in tension, in anxiety, for the simple reason that the world outside is a world of competition, it is struggle. You are not alone there; millions and millions of people are searching for the same things.

All are after money, so everybody is at each other's throat. It is a violent struggle, a war -- sometimes in the open, sometimes underground. Life on the outside remains feverish; it is a kind of delirium, an insanity.

There is no rest, no peace, no bliss, no relaxation, unless one enters inside, then one enters a totally different world. There you are alone. There is no question of conflict, there is nobody to fight anybody, no question of competition. There is nothing to achieve, nothing to lose, nothing to gain; a great calmness descends upon you. That is the meaning of Sauro; Sauro means in the shade.

To be outside yourself is to be under the hot sun, it is to be continuously under fire. To be in is to be in the shade -- cool, calm, collected.

My sannyasins have to learn the whole art of being available to both worlds. I am not against the outside world, I am only against its insanity; and that insanity can be balanced by inner sanity, then there is no problem. If you can keep cool under the hot sun there is no problem. If you can keep cool in the tumult and noise of life there is no problem. If you can remain relaxed in the marketplace there is no need to go anywhere. So you have to learn the art of moving in and out easily, just as you move outside and inside your house -- there is no problem in it.

But for centuries we have been told that you can either be an extrovert or an introvert -- and not only the old traditions say so; even one of the most important psychologists of this age, Carl Gustav Jung repeats the same thing -- either-or, either you are an extrovert or you are an introvert. Nobody has recognized even the possibility of being flexible. When there is time to go out, go out, when there is time to come in, come in, and let them balance each other. This balancing is my sannyas.

My sannyas cannot be categorized by Carl Gustav Jung, my sannyasin will defy his categorization. Jung cannot call him introvert because he loves, relates, creates -- he is in the thick of the world. He enjoys both worlds. When you can have both worlds why choose one? That is foolish! But for centuries

man has chosen one.

There was a reason: to choose one is simple, you avoid complexity. But complexity has its own beauty. It is simple to grow only roses in your garden, you will become a great expert in growing roses, but your garden will not look like a garden. It needs all the colors, all the flowers, all the fragrances. Your roses cannot replace the nightqueen -- there is no way, no rose can do that. Your roses cannot become the sunflowers -- they cannot move with the sun, they are not sun-worshippers. Your roses are beautiful but they are beautiful only in the whole orchestra of the garden, otherwise they are boring. Even the most beautiful thing can become boring, and it is simple; you simply learn one art. To know all the flowers, their seasons, their seeds, the manure they need creates complexity.

Hence for centuries man has chosen only one world: either being an introvert then moving into a monastery, becoming a monk or a nun and living the life of a closed existence -- no windows, no doors to the outside world... Yes, it will be a very simple existence but there will be no song in it. It will be dull and flat. It will be like a person continuously playing a single note on the guitar.

I have heard: Mulla Nasruddin was learning the guitar. He would just go on playing a single note again and again, day in, day out. He was driving his family and the neighborhood crazy. Finally they all decided something had to be done. They all approached him and said, "Mulla, you are a man of great wisdom, but you are driving us crazy! We have seen many players, many musicians, but this is strange -- just one note? You never change, you simply go on playing the same again and again. It has become so much that even when you stop we go on hearing it! So please," they requested "learn a few more notes."

Mulla Nasruddin said "That is not possible. The others play other notes because they have not yet found their note. I have found mine, there is no need for me to search, I have already arrived. *This* is my note, *this* is my whole life. And why should I practise unnecessary things which are not mine...? I am doing my thing and I am enjoying it. If you cannot enjoy it that is your problem."

It is easy to play one note, very easy -- no practise is needed, any fool can do it. And that's what man has done in the past: a few people chose to be introverts. They were silent but they were without song -- flat, boring, dull, almost dead. You have called them saints. And the others chose the outside world: very excited, always on the go, in a great hurry, not knowing where they were going, just running round and round in circles, in a state of delirium, shouting, fighting. There was great hustle and bustle but no silence. Both attitudes are wrong.

My sannyasin has to prove a new man in the world. He has to prove that there is no need to divide, that there is no question of either-or; I teach both and not either-or. And the moment both are together there is something more than both, because the meeting of two polarities is not just the sum total; the total is more than the sum total of the parts. That is beauty and that is ecstasy and that is god -- a phenomenon which is more than the sum total of the parts.

LOVE: A GIFT BOX THAT HOLDS A PARADOX

(Osho explains the nature of the paradox.)

Love is a paradox, it has to be a paradox because it contains the whole mystery of existence. From one side, from the outside, it is just a dewdrop; but if you look from within it is the whole ocean.

This is something very essential to be understood: all that is great will always look ordinary from the outside because it is not objective. The way to look at it from the outside is to make it an object.

The real values of life are subjective. The right way to look at them is from the inside. Unless you are getting exactly in the middle of the experience you will not be able to know what it is. From the innermost core it becomes immense, infinite, from the outside it is very small.

It is just like man; if you look at a man from the outside then what is he? At the most he will need a six-feet-long, two-feet-wide grave, and that will be more than enough. But if you look from the inside of man, he contains universes.

Those who have looked from within are all agreed on one point, that the inner is infinite, unbounded. Jesus calls it the kingdom of god, Buddha calls it nirvana, enlightenment; light and light and light with no end -- you cannot find the boundary. That is the meaning of enlightenment; you can go on searching for the boundary but you will never find it. Mahavira calls it freedom, freedom from all limits. But from the outside man is so ordinary. Just a small dagger can kill him, a small bullet can kill him.

Look at a rose flower -- it is so small that you can crush it in your fist, but its beauty is immense. You cannot contain it in anything. If you know the beauty then you know that the flower is only a small expression of it. If you really know the beauty then the flower is part of the beauty, not vice versa. If you know only the flower then you will say beauty is only part of the flower. If you know man from within, you will not say that the soul is within the body, you will say the body is within the soul.... Because the soul is vast - how can it be within the body? And the same is true about love because love is the flowering of your being.

If you look from the outside it looks blind, and people condemn it. They think you are just being foolish, illogical, because they are observing in a scientific way and there is no way to prove it in a test tube. You cannot go into a scientific lab and put your love on the table for them to dissect and to find out what it is all about. But you know that it is far more valuable than life itself. Lovers have sacrificed their life for love. One can sacrifice everything for love -- it is an ultimate value.

So your name is beautiful: love is a small gift, yet it contains the greatest gift in it. Go on loving, go on giving your love for the sheer joy of giving, with no desire for any return, with not even the desire that somebody says a thank-you. Then slowly slowly you will get deeper into it, and one day that miraculous moment arrives when you are centered exactly in the middle of the flower of love.

And then you know love is not less than god -- love *is* god.

FROM EGO TO ETERNITY

(Amrit Shunyo means the secret of immortality, and nothingness.)

The secret of immortality is to die as an ego. Be just a zero and you have attained to the eternal, because the zero cannot be killed by death.

The ego can be killed by death, it is bound to be because it is our invention, it is man-made -- and whatsoever is man-made cannot last forever. Even if we make castles of rocks, sooner or later they will disappear, they will become sand. It is only a question of time but nothing which is made by man can remain.

Once I was staying in a small village, one of the smallest villages I have ever visited. Only ninety people lived there, but just seven hundred years before it was one of the greatest cities of this country; nine hundred thousand people lived there. The whole place is full of palaces and there is nobody to live in them; all are falling down, all are ruins.

There is only one small hotel for the tourists, with only five rooms because nobody ever comes. I was staying with a very rich man and he was planning to make a beautiful house in his own city and he was continuously talking about it. I listened to him; again and again he was obsessed with the idea of how to make that house the most beautiful in the whole of the city -- and he lived in a big city, he lived in Calcutta.

To make a house in Calcutta which surpasses all the houses is not easy; it is one of the most populated cities of the world and has beautiful palaces. But he had money and he could manage it, so he was asking my advice, Rather than giving him advice I took him out and I told him 'Just look around -- for miles there are ruins.' I said 'Think how much these people must have planned. For hundred of years this city was being built... great palaces. There are mosques where ten thou and people can pray together. There are caravanserais, ruins, where ten thousand camels can stay together. It was one of the greatest cities, but now there are only ruins, And what are you planning for? I asked him, 'Even if you make a beautiful house, you will be gone, your house will be gone. Nothing man-made is going to stay forever -- why waste your energy? Rather than wasting energy in something man-made, why not discover that which god has made within you?'

It was very shocking to him, he was not expecting this. But the shock was of immense value -- the man changed. For the throe days we stayed together he never talked about the house. Many times I asked 'What about the house?' He said 'Forget all about it. You destroyed it before I made it.' And he never made it.

When I last visited him he was just on his deathbed and he said, 'You saved my energy, because once that idea was dropped I had all the energy to discover myself.'

Amrit Shunyo means become a zero, drop the ego and all the projections of the ego so that you can discover the eternal within you. We belong to eternity, we are part of eternity. We should not waste ourselves in small

creations which are just soap bubbles, nothing much, not more than that.

These are the only two possible ways for a person to live: either as an ego or as a zero. A sannyasin lives as a zero, a nobody, a nothingness. And immense is his joy, great is his bliss, infinite is his beauty, because god starts pouring through him. Just because he is a zero he becomes a vehicle, a passage; there is no obstruction in him. The ego is the greatest obstruction. The ego means your flute is blocked, stuffed, no song can flow through it.

To be a zero means you are just a hollow bamboo and god can make a flute out of you.

ULTIMATE COMMUNION: TOTAL DISSOLUTION

(Anand Samvado -- bliss-dialogue.)

One can be in an argument with existence or one can be in a dialogue. When you are in argument with existence you are fighting, you are trying to prove yourself right and existence wrong. When you are in a dialogue there is no question of proving yourself right or existence wrong. There is no a priori idea; you are just in communion. You are in search of truth.

The argumentator already thinks he knows the truth. He is not a seeker. He already believes in the truth, he is not an explorer. He believes that he has found, although that belief is absolutely unfounded, It is not true. He has just accumulated ideas which are floating in the air, from the scriptures, from the traditions, from people around, and he is trying to convince himself and others that these ideas are his. In fact no thought is yours -- they are all unoriginal. Thought as such is never original; no-thought is original.

If you are in an argument with existence then you are trying to prove your thought, right and existence is absolutely silent: you can go on imposing your ideas -- existence will not refute them, remember. For thousands of years people believed that the earth is flat. The earth never denied it (laughter), not even once. People believed that the sun goes around the earth, and the sun never denied it -- -who bothers?

Do you bother what mosquitoes go on thinking about you? Nobody bothers whether the mosquitoes think that Jesus is the messiah or not, whether Mohammed is the prophet or not, whether Buddha is really enlightened or not. In the same way existence has no interest in what man thinks.

But a miracle happens, the moment you are silent, the moment you are open, not trying to prove something, not trying to say something to existence but ready to listen, available, existence immediately becomes immensely interested in you. It opens up its heart, it allows you to enter into its mysteries -- that is Samvado.

The seeker has to be silent, then god speaks. If *you* speak then god remains silent. Only one can speak. If you want to listen to the voice of existence itself then learn the art of being silent. Then disappear completely. Then just be there, available, open, receptive, and you will be flooded with truth, with light and that light, that truth, will liberate you, will make you what you are supposed to be, what you intrinsically need to be. Your real destiny will be fulfilled. You will feel immense gratefulness and tremendous contentment.

But one has to learn the art of being silent, then a dialogue with existence happens.

Martin Buber, one of the most important Jewish thinkers of this age, has written a famous book, *I AND THOU*, and he propounded the idea that prayer is an I-Thou dialogue. But he was just a thinker not a mystic -- a philosopher but not a Buddha. He came very close, he almost stumbled on the truth -- but stumbled. He guessed approximately but missed too.

As far as the word 'dialogue' is concerned he is absolutely right, prayer *is* a dialogue. But when he said it is a dialogue between I and Thou he missed the point. It is not a dialogue between I and Thou, because if I and Thou are there, there is going to be an argument. I and Thou can only fight and argue; a dialogue is not possible. The very idea of I is argumentative. The I says 'I am right; how can you be right?' So the word 'dialogue' that he has come across is beautiful but it is only guesswork, so he can be forgiven.

When real dialogue happens there is only Thou, no I. That is the beginning of dialogues the I disappears, there is only Thou. And then the end of the dialogue is when Thou also disappear, there is complete silence.

Jalaluddin Rumi, one of the most significant Sufi mystics, has reached a little deeper than Martin Buber. In his famous poem a lover knocks on the door of his beloved, and the beloved asks from inside 'Who are you?' He says 'Cannot you guess by my voice, by my footsteps?' And the beloved says 'If you still are *that* much then this house is very small -- it cannot contain two. When you have completely disappeared come back.'

And the lover goes and moves into the forest. Moons come and go, days pass, months pass, years pass, and one day he is no more. So Rumi says he comes back and knocks on the door. There is the same question again 'Who are you? He says 'I am no more -- only you are, and the door opens, he is received.'

He goes a little deeper than Martin Buber but as far as I am concerned it too is only the beginning, not the end. If I am to write the poem or if I meet Jalaludin Rumi then I will insist on his changing it, adding something more to it; it is half. He must have written it in his early days. He must have written it when he had attained only the experience of satori, not of samadhi, because if the man had really dropped his ego who would be there to come back and knock on the door? I would change this much, the last part.

The first part is beautiful: years pass and slowly slowly he disappears. Then there is nobody to come back. Now the beloved comes in search of him -- that would be my end of the story. She comes and shakes him up out of his meditation saying, 'What are you doing? I have been waiting and waiting and waiting.' And he asks 'Who are you?' (much laughter) 'Come only when the I has disappeared.' Then the story will be complete, then the dialogue is absolute when both have disappeared. Then there is unity, then there is communion, union -- neither I nor thou. Martin Buber says prayer is an I-Thou dialogue, Jalaluddin Rumi says prayer is no I but only Thou; I say no I, no Thou, then there is dialogue. And that dialogue is the ultimate goal of all religiousness.

-- How long will you be here?

-- A couple of months.

-- Good. Next time come for a longer period. If you are still there, come back!
(much laughter)

Going All the Way

Chapter #9

Chapter title: None

9 November 1980 pm in Chuang Tzu Auditorium

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BLISSOLUTION

(Osho talks about the different reflections of bliss that we know as pleasure, happiness and joy.)

It is just as you see your face in the mirror. The face in the mirror is a reflection of your original face but it is not *your* face. Joy is the reflection of bliss in the mirror of the mind. When you close your eyes to the mirror, you experience your original face. And that's the search of all religion, the search for the original face.

The Zen masters say one has to find the face that belonged to you before you were born or even before your parents were born. And there are layers and layers which have gathered upon the original face.

The most superficial layer is of pleasure. So whenever a society, a culture, remains obsessed with pleasure it remains childish; it is playing with toys. It cannot have anything of real meaning. Sooner or later it will feel the emptiness, the hollowness of it -- because toys can keep you engaged for a time but not forever. And it is good that they cannot keep you occupied forever, otherwise there would be no possibility of becoming a Christ or a Buddha.

Toys have to be broken, have to be shattered. One has to get rid of them, but nobody can get rid of toys in an immature way. It has to be a realisation that they are futile.

The people who have broken all the toys enter a deeper realm, the realm of happiness. Then they start becoming aware of the beauty of existence -- the sunrise, the sunset, the stars and the immense harmony that exists in the

universe, the celestial music... what Heraclitus calls the hidden harmony.

To feel that hidden harmony through any aspect brings happiness. One can feel it through painting, one can feel it through music, poetry, sculpture. But modern man has lost that dimension almost totally. We have started worshipping ugliness instead of beauty. It is a sad thing, unfortunate, but in a way indicative. It indicates a failure of nerve.

The paintings of Picasso, and the paintings of the ancient masters, of Michelangelo and Leonardo Da Vinci, are so totally different that they seem to be unbridgeable. Leonardo or Michelangelo give you a sense of harmony, accord. Looking at their sculpture or painting, their pieces of art, you will feel as if you are surrounded by something which can only be called the song of silence. A grace will descend on you, a kind of meditateness. The mind will stop for a moment.

Looking at the paintings of Picasso or Dali one feels like going crazy, one would like to commit murder or suicide. One cannot meditate on the paintings of Picasso. If one does one is bound to become sick, sick to death.

The paintings of Picasso are basically not works of art but works of pathology. He is full of insanity and this is his way of getting rid of it, by painting it he gets rid of it. It is good for him, as far as he himself is concerned it is cathartic. It is a kind of throwing up or something that is making you feel nauseous, once you have thrown it out you feel good, there is a certain well-being.

If Picasso had been prevented from painting he would have committed suicide or would have committed murder or would have gone mad -- these were the only three alternatives left for him. Painting was good for him as a psychoanalytical method.

They use it now in psychoanalysis: mad people are told to paint -- and it helps. Just by painting they can throw much garbage out of themselves. They are told to write and they write poetry and novels. Just by writing they become a little saner because that which was torturing them inside is thrown out; they feel unburdened.

This is a pathological state.

Happiness cannot arise out of modern art. It has lost that quality, it has even fallen from giving happiness to people. And the same is true about modern poetry, modern music. And not only man but even plants give their judgement.

In one Canadian university they were experimenting with music. To a few plants Ravi Shankar's sitar was played, and to others of the same kind, of the same height, in every way the same, jazz music, pop music. A strange thing happened: the plants that heard Ravi Shankar's sitar -- taped music -- all started leaning towards the tape-recorder, like a person who is hard of hearing and wants to listen more closely and puts his hand to his ear and comes closer. And the other plants started moving away from the jazz music and the pop music... to avoid it, somehow to escape. They could not escape because they were rooted in the ground, imprisoned, but at least they could move away a little.

And the plants that were listening to Ravi Shankar's sitar grew faster. In

the same time they became double the size of the other plants and they produced bigger flowers than the other plants.

Happiness is the experience of harmony in existence, but it is passive, you are just receptive. Joy is active, not passive. Happiness is a woman, joy is a man. Joy dances, sings, participates, creates; happiness only receives, welcomes. Happiness is a host, but joy is the process of participation in the ultimate harmony of things. But still all these three are far away from bliss.

Bliss is becoming one with the harmony, not even participating. It is neither male nor female. It is just dissolving into the whole and dissolving forever. It is the point of no-return -- and that is the ultimate goal of sannyas.

ON THE WINGS OF WISDOM

(There is a difference between knowledge and wisdom; Osho elucidates.)

Knowledge is very ordinary -- you can gather it from all kinds of sources. There are libraries, there are museums, there are universities; they all deal in knowledge, their whole function is to inform people. They function as agents of the past. That's why the teacher has been respected in all the traditions over the world without any exception -- he helps the new generation to be conditioned according to the old.

He may not even be aware of what he is doing, but consciously or unconsciously he is part of a great conspiracy. The conspiracy starts before the children start thinking on their own -- that process has to be stopped. They have to be stuffed with knowledge, so much so that there is no more space left for them to think.

Before they ask questions we have to give them answers. That is a way of destroying the questions, it is a kind of abortion. And unless a person starts questioning authentically, sincerely, totally, all his answers are borrowed. In fact he never asked them so they have been painted on, just like labels glued onto the surface. And that is the whole work that the so-called system of education goes on doing in the world.

The function of a master is not the function of a teacher, it is just the opposite: the teacher informs, the master transforms. The teacher gives you information, knowledge; he functions as an agent of the past. The master takes away all your knowledge, all your information. He gives you nothing, he simply leaves you absolutely as you are in your utter purity, in your innocence, in your unconditioned state of consciousness.

Socrates is right when he says that the master's function is that of a midwife: he helps you to come out of the psychological womb that the teachers have created around you. Once you are out of the psychological womb you are a free person, then you can explore, then you can enquire. And out of your enquiry, out of your own exploration, whatsoever knowing happens is wisdom.

The questions are yours, the answers also have to be yours. If the questions are yours and the answers are somebody else's, that is not going to help -- those answers are false.

So remember this: here you are to be unburdened of all knowledge so that

your own wisdom, your own insight, can start welling up.

That is the true meaning of the word 'education'. It literally means to bring out that which is in. It is like drawing water from a well. That is education, drawing out. The water is already in, you drop a bucket down and you take the water out. But the education that exists in the world is not education, it is miseducation, because you are not bringing out that which is in; on the contrary, you are stuffing in that which is out, throwing inside the person's mind and body and just somehow making him swallow, whatsoever nonsense others have decided should be swallowed by every child.

Others are the deciders, the child has no part in it. He is helpless and he does not know what else to do; he cannot rebel, he cannot escape. And because of his helplessness we have done immense harm. Children are the most exploited class, far more exploited than the proletariat and women. And it seems almost impossible to bring them out of this deep deep-rooted exploitation -- because the parents are powerful, the society is powerful, the church is powerful, the state is power, and the child has no power at all; he has to depend on them for his survival. To survive he has to pay this cost: he has to sell his soul.

Sannyas means an effort to reclaim your soul, effort to destroy all that has been forced on you when you were helpless. Now you are no more helpless, now there is no need to carry it even for a single moment. It all has to be dropped. And the moment we drop all knowledge a great freedom, a great joy, a great weightlessness, happens. Suddenly you start growing wings, you can fly to the very end of the sky -- nothing can hold you back.

YOU WON'T FEEL A THING

(... once society has conditioned you. We have to reclaim the sensitivity we had as children, Osho tells us.)

The conditioning of all the cultures is to make everybody insensitive, dull, numb, because sensitivity can be a trouble. To allow people to be sensitive is dangerous. If they are sensitive to beauty then marriage will be on the rocks. If marriage is to be saved then you have to destroy their sensitivity for beauty. Because who knows? -- tomorrow you may meet a woman who suddenly catches your whole being, who makes you afire. Then there is no protection.

The only way society can control you is to make your skin as thick as possible, so nothing penetrates you. And it is not only a question of a beautiful woman or man, because beauty is the same. Whether you are experiencing a beautiful sunset or a beautiful flower or a beautiful waterfall, or a beautiful cloud, it is the same beauty. You have to be crippled and paralysed so that you cannot experience beauty -- then marriage is safe. And marriage is the foundation of our so-called great society. Marriage functions as the basic unit and it is the ugliest institution man has invented so far.

They say love is blind. They also say marriage is an institution. Then I say marriage is an institution for the blind. They make the institution, then they make you blind because the institution needs people, otherwise all the functionaries of the institution will be jobless; they need some work to do.

And there are people who have become experts in blinding you -- they need jobs. The whole society is functioning in such a way that it is basically against sensitivity.

A sensitive person would prefer to die than to become a slave, because slavery is possible only if you are so dull that you don't feel the humiliation at all. And the society needs slaves, all kinds of slaves; from the peon to the president, all kinds of slaves are needed.

The only guarantee for having so many slaves is to destroy peoples' capacity to feel, to be aware, to see. Their whole clarity has to be messed up so they cannot see, they cannot feel. Then naturally they go on accepting any kind of state, just to survive they go on accepting all kinds of humiliations. They are ready to exist below the human level. Millions of people are existing below the human level, just like dogs, or maybe even dogs are living in a better way.

The sensitive person is bound to be rebellious because wherever he sees anything unjust he will revolt, he will not be able to tolerate it. There is so much injustice everywhere. How to protect this injustice and the structure that depends on it and all the investments. Society has found a very sure and certain ways -- that is, from the very beginning start making the child a numskull. It is a kind of anaesthesia, psychological chloroform, so one only lives at the minimum; and only then can this whole exploitative establishment continue. The priest, the politicians, the pedagogues -- they can all go on exploiting people. And they themselves are in the same boat.

It is a very strange society. We are standing in a circle: everybody's hand in somebody's pocket; one person is searching in somebody else's pocket, somebody else is searching in his pocket... and so on and so forth. We are all standing in a circle, and everybody is happy because one is not aware of what the other is doing to him and the other is completely unaware of what is being done to him!

This whole stupidity has to be destroyed -- it is time. It has existed beyond its limit. Now it is just a mountainous weight on the human heart. It is crippling, destroying; it is like a cancer that goes on growing.

My sannyasins have to learn how to be sensitive again like small children -- alert, watchful, available, capable of feeling wonder and awe.

I am not much interested in god, because if you are sensitive you will find him. So that is not the problem at all, the problem is: are you sensitive enough? Are you sensitive enough to find love? Are you sensitive enough to be a rebel. Are you sensitive enough to go against the mob psychology? If that is there then there is no question of bothering about God; you are bound to find him. But that happens only when one's sensitivity rises to a peak and one functions at the maximum.

God is the experience of being sensitive at the optimum point.

WITNESSING IS THE WINDOW TO GOD

(Osho explains Haridarshan means god realisation.)

God is within us as a seed so we have not to go anywhere else to find him.

No church, no temple, no mosque, is going to help, no scripture is going to become a guarantee. The whole thing is so simple that if you can look within all becomes possible. So I don't teach many things here, just one single thing but it is a master key, it can unlock all the doors within you. I call it witnessing.

Learn to observe three things: First, your body and its actions.... Walking, remember that you are walking; eating, remember that you are eating; falling into sleep, remember for as long as you can, that you are falling asleep. Secondly, be watchful of your mind and its mechanism. Watch the thoughts, the memories, the desires, without any evaluation, as if they don't belong to you, as if you are just reading a novel or seeing a movie -- unconcerned, cool, detached. And thirdly, watch your feelings, your emotions, your moods, knowing perfectly well that I am the watcher and the watcher can never be the watched. I am the subject and they are the object. I am the seer and they are the seen.

You have to do these three things. In fact there is only one thing -- watching witnessing, but it has to be practised on three planes. And then one day when all these three have come to a certain ripeness the fourth, witnessing, happens of its own accord. Then the witness becomes a witness of itself, then consciousness comes to know itself. That's what Socrates means when he says know thyself. Knowing oneself means witnessing one's ultimate nature. And that is the door to the divine. From there god possesses you.

That is the meaning of your name, Haridarshan: the vision of god, the experience of god, the realisation of god.

Going All the Way

Chapter #10

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LOVE'S HUE

(It colors all you see when you take a heart's-eye-view of life)

Man can relate with existence either through the head or through the heart. Relating through the head is logical, mathematical, scientific; relating through the heart is illogical, poetic, mystical. But when you relate through the head your relationship remains only superficial, you only touch the periphery of things, never the heart of the matter; hence science will always remain peripheral. Logic will touch things but only the outermost part.

It is just as if one touches the waves of the ocean and thinks one has known the ocean. To know the ocean one has to dive deep into it; to really know the ocean one has to become one with it. Only in that union or communion is truth revealed. It is not possible through the head. The heart is the door for that miracle.

Love represents the heart, and the moment you start relating with existence through the heart existence starts taking on a totally new color. It starts becoming more and more immaterial, spiritual, divine.

The people who think logically have always come to the conclusion that there is no god. Their logic is not at fault, their choice is faulty: they have chosen the wrong method. It is beyond the scope of their method to comprehend god. God is known only by the illogical, in a way, the mad people -- the poets, the painters, the sculptors, the dancers. And ultimately, god in its totality is known only to the mystic -- because the poet, the painter, the sculptor, they are somewhere in between. They are not in the head -- that much is certain -- but they are not exactly attuned with the heart either. In

those moments poetry arises, but those moments come and go. The poet only has glimpses of god, the mystic abides in that experience. He never falls from it. There is nowhere to fall; wherever he is there is god.

That is the meaning of your name, let it also become the meaning of your life, only then is sannyas realized. This is the beginning of a tremendously significant pilgrimage, but only the beginning, just a seed. But it has the potential of ultimate bliss, of ultimate truth, of ultimate freedom.

THE GOLDEN RULE: SELF-RULE

One can rule others but then it is never noble; it cannot be, by its very nature. At the most it can pretend to be noble but it cannot be. The very idea of ruling another person is ignoble, it is ugly, it is inhuman; it is immoral because the other is not a means for you, the other is an end unto himself.

To rule the other means to reduce him to a commodity, to a thing. To rule the other means to use the other as a means for your purpose.

Emmanuel Kant, one of the most significant moral thinkers of the West, has come very close to defining the ultimate criterion of morality. He says to use the other as a means is the basic immoral act. Everything else that is immoral is immoral because of this, so this should be the criterion: are you using the other as a means?

Even if the husband uses the wife as a means to fulfil his sexual desire, just as a means, then it is immoral. Then there is no difference between a wife and a prostitute. Maybe the wife is a permanent one of prostitute -- you have a longer lease. If the wife is using the husband in any way -- to possess money, to possess power -- then again she is reducing the man to a servant. And to reduce the other in any way from his uniqueness, from his being an end unto himself or herself, cannot be noble. So the only noble rule possible is the rule over oneself.

Alexander the Great is not noble, only Gautam the Buddha is noble, for the simple reason that Buddha has no rule over others but he is a master of himself. There is no part of his being which is not in tune with him. He has come to attain absolute harmony. There is no conflict in him, there is a reign of absolute peace. And his consciousness is supreme, nothing is above it -- no instinct, no intellect, nothing is higher than his consciousness.

Atmo means that consciousness, the soul. And when your soul is supreme in your existence and is not ruled by anything -- by your sexuality, by your greed, by your anger, by your violence, by all kinds of unconscious instincts -- then you have attained real mastery. And that is the purpose of sannyas.

GOD -- THE LURE IN EACH LONGING

We love many things but essentially in all our love we are searching for god. Of course the search is unconscious, that's why you cannot give any explanation if it is asked 'Why do you love a rose flower?' At the most you can say because it is beautiful, but that is not an answer, it is a tautology. Again the same question can be raised, 'Why do you love that which is beautiful?',

and you will be at a loss to answer.

You love a beautiful sunset, you love a beautiful woman, you love a beautiful child, you love a beautiful painting -- you love thousands of things. There must be something running through all of them which makes you love them all. You call it beauty but nobody has ever been able to define what beauty is.

Three thousand years of philosophizing on the subject has not led to any conclusion. The reason why we cannot define beauty is that beauty is really nothing but the reflection of god. And because god itself is indefinable, likewise its reflection is indefinable. If you cannot define the moon, how can you define the moon reflected in the lake?

The eastern mystics have given three indications of god. They are just hints, not definitions: satyam, shivam, sundaram.

Satyam means the truth: wherever you find truth it is a reflection of god. Shivam means the good: wherever you find something good it is a reflection of god. And sundaram means the beautiful, the presence of beauty: wherever you find beauty it is the reflection of god.

This is the true trinity. And sundaram, the beautiful, is the highest peak. So whatsoever you love -- truth, good, beauty -- it is all in fact an unconscious search for god. Through sannyas the unconscious search has to be made a deliberate, conscious effort.

The moment your search becomes conscious it becomes very easy to find the truth. In unconsciousness we go on in circles, in consciousness we can immediately see the centre of the whole thing and we can move to the centre like an arrow.

Meditation helps you to become aware of whatsoever you have been doing. It takes you out of your vicious circle, it gives you a clear-cut insight into the target. And once you know exactly what your deepest longing is then to find it is very easy. That's why Jesus says, 'Seek and ye shall find, ask and it shall be given unto you, knock and the door shall be opened unto you.' But this seeking, this searching, this knocking, has to be done in absolute consciousness.

SIMPLY BLISSING DOWN

(We just need to be open to receive.)

Bliss is continuously showering, we are just not ready to receive it. Not even for a single moment does it stop because bliss is the very nature of existence. But to receive it we have to be open, vulnerable, available, welcoming, and we are taught to remain closed. Our windows and doors are all closed; we don't leave even a small hole for the sun to reach us. We are living in graves and we have lived in the graves for so long that now we are afraid to come out into the light. The light seems to be too dazzling, the wind seems to be too rowdy, the rain seems to be dangerous, risky. We have become accustomed to our dark cells and we think this is the only way to live.

In fact it is not a way to live at all, it is only a way to commit a gradual suicide. The real way to live is to live with existence, in openness. There is a

risk but risking is not bad. Risk is a thrill, it is adventure, it is challenge. It is only through risking that one grows. The more adventurous one is, the more one becomes integrated; the more one goes into insecurity, the more one becomes solid, centered, grounded. And this is the whole process of spiritual evolution.

By your becoming a sannyasin all that is expected is that slowly slowly you will stop clinging to your dark cell and its conveniences, its comforts, its consolations, its security, its insurance, and you will start moving a little beyond the boundary of the familiar into the unfamiliar, from the known to the unknown and ultimately from the unknown to the unknowable.

These are the two steps: one, from the known to the unknown -- and that is half of the journey -- and the second step, from the unknown to the unknowable -- and that is the second half of the journey. In two steps the whole journey is complete. And the moment you have entered into the unknowable, for the first time you know what life is all about -- its very truth, its very beauty, its very splendor.

BELIGHTFUL

(We are, but we've forgotten it.)

We are made of light, we come from light and we go to light, and between the two we start dreaming of darkness. Although we dream of darkness we still remain light because there is no other way to be. So it is just a question of dropping our dreams and looking at our reality.

Meditation simply means putting aside your dreams for a few moments, telling your mind to shut off and for just a few moments remaining in the gap -- no thought, no desire, no mind -- and you will be immediately aware of an immense upsurge of light within you. And you will not see it as separate from yourself, you will see it as your very essence, you will experience it as yourself. That's why the ultimate realisation is called enlightenment: you become the light.

You have always been the light, it is just that you have forgotten it. It has to be remembered.

NOMADS TO NO-MINDS

(Osho speaks further on man's nature. It is not part of time, although we live in time.)

We come from beyond and we have to go beyond again. Time is only a caravanserai, an overnight stay. Time exists only between birth and death, but we existed before birth and we will exist after death. We are beginningless and endless.

The Upanishads say "Amritasyaputrah" -- we are the sons of eternity. This has to be realized, not believed. Belief is of no importance at all. Not only is it of no importance, it is harmful, because it prevents your exploration.

My people here are not to believe in anything; but to explore, to search, to enquire, to realize. If it is the truth then there should be no fear in enquiring; if

it is not the truth then too there should be no fear in enquiring.

The people who are afraid of enquiry are somehow doubtful what they are believing in, hence they don't want to explore. Who knows? -- their belief may not prove true and they have wasted so much in their belief that rather than dropping the belief they are ready to drop the truth.

Beliefs are man-made, toys to play with -- good for small children but not good for grown-ups. A person is really grown-up when he can get rid of all beliefs -- that's my definition of a grown-up person. If he is ready to drop all the beliefs and become utterly innocent, in a state of not-knowing, from there enquiry begins.

So what I am saying is truth to me and I would like it to become truth to you too, but I would not like you to start believing in what I am saying. I am not to be believed. Use me only as a triggering point for further enquiry, as a jumping board, and take the jump into the infinite, into the eternal.

And the only way is meditation because meditation takes you beyond mind. And the moment you are beyond mind you are beyond time too. Time and mind are synonymous. The moment time stops, mind stops, or vice versa is also true: the moment mind stops, time stops.

And the easier way is to stop the mind, it is very easy. Just watch it, and in watching you will find that slowly a few moments start coming when there is nothing to watch, just an emptiness. In that emptiness you will become aware of eternity. First it will come like glimpses and then there will be more stability and then ultimately the explosion that "I am that" -- Aham Brahmasmi, I am god, I am the eternal, I am the truth -- Ana'l Haq. When this happens one has come home. Before that we are homeless wanderers in a desert.

HEART FOR HEART'S SAKE

It is not life-negative, it is absolutely life-affirmative. I don't teach renunciation, I am against renunciation; I teach rejoicing. I am not an escapist, hence I don't say to my sannyasins to escape from the world and to go to the mountains or to the monasteries. I say to them to live in the world and yet not to be of it. And that is something worth doing.

Escapism is cowardly and the greatest thing, the greatest challenge in life is love: love and yet remain cool, love and yet remain non-possessive, love and yet do not demand -- love just for love's sake! And you will be immensely rewarded, immeasurably enriched, because a person who is capable of loving without asking for anything in return becomes worthy of receiving god.

If you ask for something you will get it; but you will not even be aware of what you have missed.

I have heard a story: a very rich woman was operated on by a great surgeon and the surgeon was hoping that he would be greatly rewarded. He had removed her appendix, and the woman was very happy with the operation; it had been a one-hundred per cent success. But the doctor had not said anything about money because he knew that she was so rich that there would be no problem; whatsoever would be asked she would give.

And when she recovered she came with a very beautiful bag and she said, 'Doctor, I have come with this small present for you.' The bag was beautiful, valuable, but it was not what the doctor was expecting. Just this bag as a present?' He said 'The bag is beautiful and I thank you for it, but this is not enough for my fee. I need at least one thousand dollars.'

The woman said 'It is up to you.' She opened the bag, took out one thousand dollars and gave it to the doctor. The doctor looked in the bag; there must have been at least one hundred thousand dollars; she closed the bag and took it away. Now you can think what happened to the doctor -- he must have collapsed! (laughter)

This is how life is: if you ask something it will be given to you, life is not miserly at all, but the doctor at least was fortunate enough to have a look in the bag and see what he had missed; you will not even be able to look into the bag to see what you have missed.

Our small minds can only ask for small things. When even god is available we go on asking for tiny things.

My suggestion is to love and never to ask for anything -- and you will be surprised: so much comes that it is impossible to believe, because it comes and you had never deserved it, you were not worthy of it.

Once you have learned this secret of giving love for love's sake, you have learned the arithmetic of god. And then life is just pure ecstasy, each moment the ecstasy becomes more and more perfect. It is not that it is perfect in the sense that it was imperfect before, it is not from imperfection to perfection but from perfection to perfection, from one peak of perfection to another peak of perfection which is higher. And it goes on and on and there is no end to it. But one simple secret has to be learned. The name of the secret is love!

Going All the Way

Chapter #11

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BELIEVING VERSUS RETRIEVING

(Osho adds 'Satyam' to Michael's name so his full name means truth and god. The order is significant.)

There have been two schools of mystics in the world: one, the first, which consists of the majority of the mystics, puts god first and truth second; the second category of mystics which is in the minority -- it is a very small minority but it consists of the greatest mystics -- puts truth first and god second.

Both attitudes are right, both can lead you to the ultimate goal, but my preference is for truth to be the first thing and god the second.

Buddha, Lao Tzu, Mahavira, agree with me -- and these are the three greatest mystics ever. Mohammed, Jesus, Krishna -- they belong to the other tradition; god is first, truth is secondary. Why did Buddha, Lao Tzu and Mahavira insist on truth being the suprememost quality, There was a very significant reason and that reason has become even more significant today. After twenty-five centuries of experience it can be said that they were right, their insistence was right, because when you put god first, god becomes a belief. Instead of creating enquirers you create believers.

If you put truth first then there is no question of belief; you have to enquire, you have to explore. If god is first then the priest becomes very important -- the church, the temple, the doctrine, the scripture, the tradition. If truth is first then *you* as an individual are the most important, everything else becomes secondary.

Belief can be given by others to you. Truth cannot be given, you have to

discover it yourself. And the magic of discovery is so great that it should not be missed. Believing destroys all adventure. If somebody says the Himalayas are beautiful and you believe them then there is no need to go to the Himalayas. Or you can acquire an album of beautiful photographs of the Himalayas but an album, howsoever beautiful, is not the reality of the Himalayas. You will not feel that fragrance, you will not feel that coolness, you will not be overwhelmed by that mystery, those virgin peaks that silence. A picture cannot give you all that, a picture is very flat. It can only give you some idea.

It is just like rather than coming to India you look at the map of India. The map of India is not India, although it is useful. But it is useful only if you want to go, otherwise it is useless. And believers stop at their belief. Christians believe in a god of their own concept, Hindus believe in a god, Mohammedans believe in a god -- the whole world is full of believers yet how many people are religious? How many people have that beauty, that grace, that is bound to happen to a religious person? How many people have that vibe? It is missing. And the reason is that we have chosen something wrong, we have put god first.

Truth should be first. Start your enquiry for what truth is and you will find god in the end, because god is the truth of existence so you cannot miss god. But when you find on your own it will liberate you. That very experience is enough to transport you to a totally different world, from time to eternity, from the visible to the invisible, from the known to the unknowable .

So remember your name: Satyam Michael -- truth is first, then is god. Truth is the journey, god is the realisation of it.

LOVING THE ULTI-MATE

(Osho hands Tantra Mridani her sannyas name with the comments)

You have a simply far-out name. (laughter) This is your name: Ma Tantra Mridani. Mridani means erotic partner of the cosmic lover (much laughter). Is it not nice? (His grin is totally disarming; the group is consumed with laughter.)

But you can only become a partner of the cosmic lover through tantra, there is no other way. Tantra is the only method.

Tantra means the science of falling in love with existence, not with any individual in particular; falling in love without any address of any lover, falling in love with the whole, the unaddressed whole, the unnamable whole. It contains everything from the rocks to the stars. And certainly one can have a communion with the whole, far more deeper than can exist between two individuals.

Two individuals can come to a union only for a moment -- it is temporary, fleeting dreamlike. For one moment it is there and then it is gone. In fact before you have recognised that it is there it is no more there, Hence ordinary love brings both -- the ecstasy which is momentary, and after the ecstasy, the dark night, the despair, the agony. Both these experiences are so mixed, so deeply mixed, that people have chosen either one or the other. Those who have

chosen the first, the ecstasy part, they believe in love; and those who have chosen the other part, the agony part, they emphasise renunciation of the world. But both have come out of the experience of love. They are like two sides of the same coin.

You can choose one side, the other side will be hidden beneath it; you cannot discard it. So those who live in the world are always attracted by the monks living in the monasteries, in the caves. Those who are worldly are always respectful of the other -- worldly. The worldly people in a thousand and one ways are fascinated by the spiritual people. In fact only the worldly are infatuated with the spiritual people, and this you can see everywhere -- for example, in India. The country is very materialistic, the people are very worldly, clinging to small things but their respect always goes to the saints, to those who have renounced everything.

It looks a contradiction but it is only apparently a contradiction. Deep down it has significances the worldly person knows the momentary joy of love and then he knows the long despair that follows so he understands when the spiritual, the so-called spiritual condemns love, condemns sex, condemns the world. He understands perfectly well that he is right -- it is his own experience too.

For centuries all over the world people have been making love in the night before they go to sleep, for the simple reason to avoid the darker part. So you reach sexual orgasm, you enjoy it for a moment, and then you fall asleep. This is a trick, a strategy, to avoid the other side of the coin. because it hurts. Reaching to such a peak and then falling to such a depth. reaching to a sunlit peak and then falling into a dark valley hurts very much. It is better to fall asleep.

For millions of people sex is nothing but a kind of tranquilliser. It relaxes them into a good sleep. But even if one falls into sleep one cannot absolutely avoid the despair -- it lingers, it is there. And you cannot fall asleep immediately either. Even if you are awake for a few minutes you know that you had come to a height and now it is no more there; and again there is the longing for it. It becomes a vicious circle; again and again you reach the peak, again and again you fall back.

So when the spiritual, the so-called spiritual -- the saints, the priests, the life-condemners, the life-poisoners -- condemn your life, your ways of life, your love affairs, deep down you agree, you know they are right. And on the other side they -- the saints, the monks, the nuns -- also feel that perhaps they are missing, perhaps the worldly people are enjoying themselves. Hence their attack on world; their condemnation becomes more sharpened. That is a revenge, because they are missing even those moments.

By missing those moments of course you will not feel your agony so much because there will be no contrast, but the agony is there. Even if the contrast is not there, how can you feel that you are on the peak? -- you are in the dark valley. It is more comfortable in a way because you move on the same plane. The worldly person goes up and down, up and down again and again; his life is a little chaotic. The monk's life in the monastery moves in a very smooth pattern -- smooth, certainly, but without any joy. Even those small moments of

ecstasy are missing. So he is angry -- angry with all those people who are enjoying themselves. His anger comes out in condemnation.

Tantra is the only science ever developed which can give you an ecstasy which is not temporal, which can give you an ecstasy, an orgasmic joy, which remains for twenty-four hours a day, which becomes just like breathing or the heartbeat: it is simply there.

If people can live for twenty-four hours a day in despair, why can't they live for twenty-four hour, a day in ecstasy? There is no reason. If despair is possible for twenty-four hours a day then ecstasy too is possible. But then one has to learn the secrets of tantra.

The fundamental secret is: whenever you are making love to anybody, remember, the person is only a window. Don't become too interested in the frame of the window; the person is only a window -- you are making love to the universe!

So don't become attached to the window. There are others windows, there are other doors, and if one is courageous enough there is no need for windows and door, one can come out in the open -- -the whole sky is available! (laughter) That's exactly the meaning of your name, making love to the stars and the sky and the clouds.

It will be a little crazy but it will bring immense bliss, making love to the earth, to the grass, to the trees, just being in love with everything that exists. That is becoming a partner, an erotic partner of the cosmic lover.

Slowly slowly one dissolves into the cosmos. The secret should be remembered: never become attached to individuals; they are only small windows into the universal. Remember the universal. Thank the individual but remember the universal. Be grateful to the individual but don't become attached, don't become possessive and don't be possessed.

If one can avoid being possessed and being possessive then doors upon doors go on opening and one day all the walls disappear. You are suddenly under the sky. The whole existence becomes your love affair.

THE KNOWER OF LOVE IS GOD'S MESSENGER BOY

(Osho is addressing Anand Gabrielle.)

The miserable person is a closed person. Misery makes you closed, bliss opens you up. It works both ways: if you open up you become blissful, if you are blissful you start opening. And the same is true about misery: if you are closed you are miserable, if you are miserable you are closed. God comes to both, to the closed and to the open, but the closed cannot feel it, the open feel it. God knocks on the doors of both but the closed cannot hear; he is too engrossed with himself he is too self-centred.

The open can hear the knock, he is not so self-centred. The more open a person, the less self-centred he is, the less self-conscious he is. He is conscious but not self-conscious, he is centred but not self-centred. And as one becomes aware of god's presence one becomes more and more courageous in opening because so much is coming from the opening; now it becomes irresistible. The totally open person starts living as a vehicle of god -- god

becomes his strength, his power. He is no more himself, he is simply a messenger of god -- that is another meaning of Gabrielle.

By becoming a sannyasin do only one small thing: start opening up. Open to the flowers, open to people, open to the sunsets. Don't miss any excuse; any opportunity to open up has to be used. Learn the art of removing all blocks that keep one closed. To be closed is unnecessarily remaining in hell; it is creating your own anguish.

Once you learn the art of being open heaven is yours, and herenow -- not tomorrow, not after death. This very moment is paradise for the open person, because god starts flowing through him. He becomes his breath, he becomes his very being. And to live *in* god and to let god live through you is what sannyas is all about.

I am not giving you any religion -- Christianity, Hinduism, Mohammedanism; I am simply giving you an insight into the art of opening your windows and doors. God is neither Hindu nor Mohammedan nor Christian. When god comes to you all these things look so stupid, all these churches and mosques and temple, look so man-made, man-manufactured. They have nothing to do with god.

THE GIFT OF LOVE HANDLE WITH CARE

Love is the most delicate experience in life and because it is delicate many people decide not to have anything to do with love. It has to be handled very carefully and people are not so careful; they are rough. They are good at playing rough games, ego games. Ego is very rough, love is very delicate. Ego is like a rock and love is like a rose flower. People are accustomed to throwing rocks at each other; they cannot afford to love roses, they have to avoid them. But to avoid love is to avoid life, because love is the very essence of life, the very soul of it.

So one has to take the risk. To be in love, to be loving and ultimately to become love is the greatest risk in the world because you become so delicate that any small thing can destroy you.

This is one of the laws of life that if ever the lower comes in conflict with the higher the higher will be destroyed, not the lower, because the lower is rough, hard, violent.

Those who are interested in ambition cannot afford love. They will have money, power, prestige, they can become Alexander the Great, but they will live a miserable life.

Alexander lived a very small life, only thirty-three years, and even in those thirty-three years he suffered much. He was continuously miserable; he was never happy in those thirty-three years. He was so miserable that he started drinking too much alcohol just to drown his misery. He died of alcoholism. Otherwise he was too young and there was no need, no hurry to die so quickly, but too much alcohol killed him. It is strange that a man who was so powerful, the first world conqueror... why was he miserable? He missed love.

You can't have both ambition and love, ego and love, aggression and love, violence and love. If you choose love you will have to drop all these things --

the ego, aggressiveness, violence, the ambitiousness, the desire to be powerful, the desire to dominate, the desire to possess. Love is so precious that you will have to pay for it with all these things. And then too it is a rose flower -- just a small stone can be thrown and it can be destroyed -- but still it is worth it.

Even if you can know it for a single moment -- that beauty, that grace of being in love -- it is worth it. It is better to be a Jesus *and* crucified, better to be a Socrates and poisoned, than to be an Alexander or a Napoleon or a Stalin.

Remember this: choosing love means choosing the most delicate experience of life, which is always in danger; a small strong wind and the petals of the rose will wither away. But so what? Even if it was there for a moment in the sun dancing in the wind it was more than enough. A single moment of love is far bigger than the whole eternity of a loveless life.

SANNYAS: THE ART OF SAGING, NOT AGING

(Meditation is only a temporary measure, Osho reminds a new sannyasin.)

Meditation is only a method, not a goal. Its work is negative. It is like digging a well. The water is already there underneath, the undercurrents are there; by digging you remove a few layers of earth, few rocks, stones, etcetera. Once they are removed the work of digging is finished, the water is available. The same is the case with meditation: meditation is a method of digging a well within yourself to remove all that the society has imposed upon you. Once that is removed and your inner life starts welling up the method is finished. One need not remain clinging to meditation for one's whole life, because it is only a method; a method has to be used and then thrown away.

Buddha used to say it is like a boat: you cross the river and then you forget all about the boat. You don't carry it on your head for your whole life because this is the boat which took you from the other shore to this shore.

There are many people who never do meditation -- they are fools. Then there are many other people who do meditation but then they become obsessed with it and they continue doing it; even when the work is over it becomes a dead old habit -- they are also fools and the world consists of these fools. It is very rare to find a person who does not belong to these two categories -- maybe out of ten thousand people there is one person who uses the method when it is needed and drops it when its work is finished.

Right now put your total energy into meditation till you feel that the mind has become silent, that you have become capable of putting your mind off or on whenever you want. The moment you have learned the art of putting your mind on and off you have found the ignition key, then method is finished; it has no more value, you can forget all about it.

First put your total energy into meditation but remember never to become a clinger, never to become attached to any method. One has to go on learning and unlearning so that one remains free to learn more, then to unlearn more. Life should be an eternal pilgrimage of learning and unlearning. Whatsoever is learned has to be unlearned so you are again clean, pure, again a child, again innocent.

This innocence has to happen each moment of your life so you never grow

old. You grow up but you never grow old. You remain fresh, as fresh as dewdrops in the morning sun. That freshness is sannyas.

NOTHING FAILS LIKE EXCESS.

(Osho talks about three aspects of god, and in particular, that of balancing.)

Brahma represents the creative force of god and Mahesh represents the destructive force of god and Vishnu represents the balancing force between creation and destruction. Of course the balancing force is of tremendous importance.

Buddha used to call his path the middle way -- being neither on this extreme nor on that extreme but being exactly in the middle. That's what is represented by Vishnu: just being in the middle, like a tightrope walker. The whole art of the tightrope walker is just to remain in the middle, balancing, not going too far to one side, otherwise he will fall.

Sinners fall, saints fall, because both are extremes. My sannyasins have to learn to be tightrope walkers exactly in the middle, neither a sinner nor a saint. But when you are neither a sinner nor a saint you will have to be both; a little bit of each, only then can you be in the middle; neither and both, only then can you be in the middle.

So that has to be remembered: avoid extremes, avoid excess. And remain aware, alert, because the mind tends to go to the extreme. It is a fundamental law of inner growth that mind tends to go to the extreme. If you remain in the middle, sooner or later mind dies, because in the middle the mind cannot exist. To exist it needs the extreme; from the sinner it can become the saint, from the saint it can become the sinner but it cannot remain in the middle.

This is the whole art: what I am doing here is to teach you to be in the middle. Once you have learned the beauty, the joy, of being balanced, utterly balanced -- the music of it, the melody of it -- your life is trans-formed, it becomes luminous, it becomes a tremendous relaxation -- and god is found in that rest, in that relaxation.

RAPPING WITH ROCKS

(Friendliness is something quite different from friendship. Osho talks to Maitreyi about the meaning of her name.)

Friendship is a relationship. You can be in that relationship with a few people. Friendliness is a quality not a relationship. It has nothing to do with anybody else, it is basically your inner quality. You can be friendly even when you are alone. You cannot be in friendship when you are alone -- the other is needed -- but friendliness is a kind of fragrance. A flower opens in the jungle; nobody passes by -- still it is fragrant. It does not matter whether anybody comes to know of it or not, it is its quality. Nobody may ever come to know about it, but that does not matter; it is rejoicing.

Friendship can exist only between one man and another man or at the most between a man and an animal -- a horse, a dog. But friendliness can exist even

with a rock, with a river, with a mountain, with a cloud, with a far-away star. Friendliness is unlimited because it is not dependent on the other; absolutely your own flowering.

So remember, a sannyasin has to be friendly, just friendly to all that exists. And in that friendliness you will find all that is worth finding. You will find the ultimate friend through friendliness.

Going All the Way

Chapter #12

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UNBEARABLE BLISS

(Swami Anand Bernd's journey is from bear to bliss, Osho tells a German sannyasin.)

The religion of man has passed through many stages. The most intense stage was when man was worshipping animals. The second stage was when man started worshipping images of god, statues. And the third and the highest stage has been achieved only by a very few people -- worshipping consciousness.

To worship an animal is to worship life. Animal, the very word, comes from anima: anima means life. It is good to worship life but life is not enough, something more is needed. The animal is unconscious; life is there but unaware of itself.

Then man started worshipping statues of Krishna, Christ, Buddha. It is a little better in a way because these statues represent something of consciousness, but because they are images they have to be made out of matter.

The third stage, the highest, is the worship of pure consciousness -- no image, no idol, no object of worship, but just a worshipfulness, a prayerfulness. Unless you understand this you will not be able to understand the meaning of your name.

Anand means bliss. That is the highest experience of consciousness, there is nothing higher than that. When consciousness comes to its peak, ultimate peak, bliss explodes. So bliss represents the crescendo of consciousness.

Bernd means bear. In Germany the bear was worshipped as the sacred

father, just as in India people worship the cow as the sacred mother. Between the Germans and the Indians good marriages can happen, they have the sacred father and these people have the sacred mother. And the meeting of the sacred father and the sacred mother can really... it can bring something new into existence! (laughter) With all the stupidity of the Indian mind and with all the efficiency of the German mind... And when a stupid person is efficient (peals of laughter) it is better if he remains lousy and lazy.

So your name represents both: the first, the beginning of religion -- the sacred father, the bear, and the sacred mother, the cow -- and the last, the ultimate too, bliss. When consciousness becomes Christ -- consciousness or Buddha-consciousness you have to leave those sacred cows and bears back far behind. One has to move from life to conscious life.

When life becomes consciousness it is a dance a celebration, a festival -- and that is the goal of sannyas: from bear to bliss!

MOLE OR MOTH

(Most of us stumble about in the darkness of unconsciousness, while just a few are attracted to the light and consumed by consciousness.)

Man lives in darkness, his inner sun has not yet risen. The dawn has not come, it is still night. Yes, the dawn has opened to a few people but to so few people that it almost appears as if all those people are fictitious. In millions of people one person becomes a Buddha. The phenomenon is so exceptional that it is unbelievable. That's why people have not yet really been able to trust Buddhas, Christs and Zarathustras. They have paid them formal respect but deep down there is doubt. It is impossible for them to believe a man whose unconsciousness has completely disappeared because it is not their own experience.

They are not at fault, they cannot be condemned for this. I can understand their problem. The problem is that a man can understand only that which has happened to him. If it has not happened to you how can you understand? You can hear the word but the word will remain meaningless.

My sannyasins are not believers, they are seekers, inquirers, explorers. And the goal of the search is light, consciousness; the whole unconscious from the inside has to be dropped -- and it is possible. And when your inner life is full of light it is a totally different life. From the outside everything seems to be the same but from the inside nothing is the same any more. It is a new birth.

CONSTANT MOTION OR RELAX-OCEAN

(Take it e-sea and god will take you over.)

One of the qualities that has disappeared from the modern man is patience. He is in too much of a hurry, so much so that he cannot enjoy anything. While he is eating he is thinking of something else; he is in a rush. And when he reaches that place which he was thinking about while eating he will be thinking of something else; maybe imagining the next meal. And so on and so forth it goes on and on. One is never where one is. It is a continuous run. Even

in their dreams people are running, chasing something.

Two lazy people were lying down in the sun under a tree and one said to the other 'I am feeling so -- tired today.' The other said 'Tired? But why should you be tired? -- you have not done anything.' He said 'Not really, but in my dreams a tiger was chasing me and I was running so fast that I am still feeling tired.'

In fact even running in your dream will make you feel tired. It is not a joke, it is a truth. There are method, in which you can do exercises just by visualising. Close your eyes and go for a run on the beach: the sun is hot and you are perspiring and the air is salty. The whole scene has to be visualised as concretely as possible. You are huffing and puffing... And after half an hour open your eyes and you will see perspiration on your face and your breathing will be different -- you have done good exercise.

In fact if a person has the capacity to visualise there is no need to do any other exercise; just visualising will help. So in the day people are running, in the night people are running; in fact from the cradle to the grave they go on running. And one wonders where they are running to -- to the grave!

The moment they escape from the cradle they rush towards the grave! It seems as if they are in such a hurry to reach the place, and what are they going to do in their graves? -- they will turn and toss inside.

A man was dying and his wife told him 'Remember, be faithful to me. I don't know about the other life. And the man said 'I will remain faithful but you also promise me that you will remain faithful -- because I know about this life, and whenever you do anything unfaithful to me I will turn in my grave.'

After many years the woman died. The moment she reached the door of heaven she asked Saint Peter 'Can I meet my husband who died twenty years ago? His name was John.' Saint Peter said 'But there are thousands of Johns here. Can you say something specific about him?' She said 'Only one thing, that when he died he told me that if I am ever unfaithful to him he will toss and turn in his grave.'

Peter said 'Then don't be worried -- he is a well-known figure. People call him Whirling John. He is continuously whirling!'

Even in the grave, even in the other world... But old habits don't die. People die, habits continue -- they have their own life and their own momentum.

My sannyasins have to learn to be relaxed, restful, not to be in a hurry, because there is nowhere to go. We are already there, so what is the hurry? We have never been anywhere else. This is the place and this is the time. There is no other place and no other time. This contains my whole approach towards life: being herenow. And then all impatience and hurry disappears, and with them disappear the anxieties, the tensions, the nightmares, the worries. The whole world of anguish disappears, and in that space of calm and quiet, rejoicing in the moment, what happens can be called god or nirvana.

NURTURE VIRTUE

Morality is not virtue. Morality is just conformity with the society in

which you are born. Immorality is to go against the code of the society, morality is to follow it. Morality simply means obedience to the society and immorality means disobedience. In that sense Jesus is immoral, he disobeyed his society. Socrates is immoral, Buddha is immoral, Lao Tzu is immoral; in fact all the great people who have walked on the earth are immoral in that sense because they disobeyed, they were rebels. But they are virtuous. In fact they rebelled against the morality because they felt it was not virtuous.

Morality comes from others and virtue is your inner understanding. Virtue comes through awareness. When you start seeing clearly then you know what is right and what is wrong. Nobody else can decide it for you. In fact even you cannot decide it forever because what is good this moment may not be good the next moment, what is wrong this moment may be right the next moment. So the virtuous person has no fixed character.

Fixed characters are only for the dull and the dead. The virtuous person is riverlike, flowing, moving, dynamic. He is flexible, he is always in tune with the situation. He has no prepared answers for the situation. He responds to the situation with his whole heart. His response is spontaneous, hence according to me, spontaneity and awareness are the two sides of real virtue.

Be aware and be spontaneous, and then beware of one thing your life will be a life of a rebel. But the rebel comes to know all that is ecstatic. Even if he has to suffer crucifixion, his life has a beauty of its own. And the moral person may be crowned, but he is just soulless, empty, hollow.

LIFE'S NOT A SUM BUT A SYMPHONY

My approach towards everything is that of poetry, not of prose. It is of music, not of mathematics. It is of the mystic, not of the scientist. And these are two totally different approaches. They bring two totally different experiences.

The person who thinks in prose will be logical, mathematical, scientific, but he will miss something. He will be very efficient like a computer, like a beautiful machine, efficient, reliable, predictable, but he will not have life. There will be something dead inside him -- because life can happen only when you reach beyond the world of logic and calculation, when you allow the mysterious to enter you. That's what I mean by poetry: becoming vulnerable to the mysterious, being available to that which cannot be comprehended by intellect alone.

Poetry is intuitive, not intellectual. It comes from deeper sources of your being and it is only through the poetic vision that one can feel the presence of god -- within and without -- both. And it is only through the poetic approach that one can have some sense of love, beauty, humour. And these are the real values. Efficiency is not a value, calculativeness is not a value. It can make a good businessman but it will not make you a real man, it will not give you authenticity -- and you will miss the splendour because the splendour is bigger than intellect. It needs a different door.

The man of logic cannot love because love seems illogical. The man of love has to put logic aside, he has to go into love in spite of all logic and its

objections.

A beautiful woman wanted to get married to Emmanuel Kant, one of the great German philosophers, but he was a total logician. He said 'I will have to think about it.' And whenever somebody says that about love, that he has to think about it, it is already over.

For three years he pondered over the matter, he looked into all the possible books from where he can get information about whether to marry or not to marry. He collected all the information, all the arguments for and against. Now, this is not a way to move into love. And after three years he decided to get married because there was one argument more in favour than against -- and that argument was that unless you experience something how can you decide? That's certainly a significant argument: first you have to experience, only then can you decide.

He knocked on the door of the woman, her father opened the door, and he asked about the girl. The father said 'You are a little bit late: she is already married and is a mother of two children.' Emmanuel Kant remained unmarried for the whole of his life.

Logic is not possible for those who want a life of love. Those who want to move into the mysterious existence have to put the mind aside.

Live poetry. That's what sannyas is all about, living poetry, not just composing it -- that is not of much value but living it, breathing it.

GOD IS NOT A PEEPING TOM

(... but man at his optimum)

One of the great Indian mystics, Chandidas has a very significant statement. I consider it to be one of the most significant statements ever made anywhere in the whole history of humanity. His statement is '*sabar oopar manus satya, tahar oopar nahin*': The truth of man is the highest truth and there is no truth higher than that.

Chandidas was a lover of Gautam Buddha. In this small statement he has condensed the whole philosophy of Buddha. That's what Buddha preached his whole life, that the truth of man is the highest truth. Don't look for any god above the clouds -- that is childish. Don't look for any god as a protector, as a father figure, sitting somewhere on a golden throne in heaven watching everybody, trying to detect something, spying on everybody. That is a very stupid idea. God is not a person somewhere else, it is the ultimate point of your inner growth. God is a discovery within man, it is man's truth.

So we have to search for god within, not without. And the only method to search for him is meditation. Meditation means going in, becoming a dropout for the time being from the outside world, forgetting it all, as if it does not exist any more.

If one can manage even a few small gap, of inner experience the whole life starts having a different colour and a different fragrance. Then even when you are in the outside world you are a totally different person because your consciousness is different. Then you function in a divine way.

KILL TO CREATE

(Osho talked about the balancing aspect of god on the eleventh; tonight he talks about Mahadeva who represents the destructive element.)

Mahadeva is called the great god. It is strange, but significant, because every creation is possible only through destruction. Destruction has to precede creation. Unless you demolish the old, you cannot make the new. And it is not only a metaphor about the cosmos, it is a metaphor about each individual's psychological growth too; first you have to destroy, you have to negate many things, you have to destroy the past-oriented mind and clinging with memories. All that is nothing but dust which has gathered on your consciousness, and if you cling to it you lose the quality of mirroring reality. It has to be removed.

A sannyasin has to live in such a way that he dies to the past every moment, so no dust ever gathers and he is always fresh and in tune with reality, always reflecting that which is.

I can see why these mystics have called the destructive aspect of god the great god. Ordinary logic will say call Brahma, who created the whole world, the great god, or call Vishnu who maintains the whole world, the great god. But calling Mahadeva, who one day simply destroys the whole world, the great god, looks illogical, but it only looks so; it has a psychological truth about it. He cleanses the whole world of all that is rotten, old, meaningless, junk; he cleanses the world of it all, so that again a new cosmos begins.

And this is to be understood on an individual plane too; my sannyasins have to be very destructive, destructive in order to create. They have to destroy unconsciousness, only then will consciousness be created. They have to destroy all their identities with the body, the mind and the heart, only then will they come to know their eternity.

Destruction is a way to discover that which is indestructible.

SING A SONG OF SILENCE

(Osho spoke on the need to live a balanced life on the eleventh; tonight he reiterates that in reference to being alone and in love. The mind moves from one extreme to another, just like the pendulum of a clock, he said.)

One thing has to be understood, when the pendulum is moving to the left it is gathering momentum to go to the right, when it is going to the right it is gathering momentum to go to the left. That momentum is not visible but we can infer it easily.

The farther right it goes, the farther left it will go. And the mind is continuously doing this. One will eat too much, then one will diet or go on a fast or one may become a fanatic naturalist and may start believing in naturopathy. First one eats too much, then fasts and then soon one starts eating again. And this is the story of all the people who go on dieting they will lose a few pounds by dieting and then they will jump to the other extreme one day and will start eating ice cream and everything. And they have missed it so

much that they jump on it with a vengeance.

They may have lost only a few pounds in few weeks; they will gain more than that within days. And again, the misery, and again the desire to diet... This goes on, this vacillation, in everything.

When you are with people you feel to be alone, to have your own space, uninterfered with -- just like a bird on the wing, the whole sky is yours. And when you are alone you are simply lonely, not alone. There is no sky, no bird on the wing, nothing -- you are just sitting, looking foolish to yourself. And there is the great desire to find somebody, to become engaged in something, to be occupied. The mind is rushing: what to do, what not to do, where to go, where not to go? Soon you will be somewhere and again you will fall in love and you will think of the beauty of aloneness; you will be alone and you will think of the beauty of love. The sannyasin has to avoid these extremes.

There is the same extreme between bliss and silence. If you are silent you will feel that something is missing. Silence is there but there is no joy in it. There is no disturbance, but it is like the peace of the cemetery, the silence of a grave, -- no song, no laughter, no dance. And the desire will arise to rush into some dance, into some song, into some celebration. Yes, there you will feel cheerful -- but feverish, tired, exhausted, and suddenly there will be the desire for silence, to be left alone, to be with yourself, unoccupied.

One has to avoid both, and the best way to avoid both is to create a synthesis between both. Be silent and blissful together, be blissful and peaceful together, otherwise you cannot avoid that vacillation, because they are essential needs. If you deny one then sooner or later it will take its revenge. There should be no denial of anything. My sannyasins are not to deny anything. They have to listen to their needs and to find a balance, a synthesis. And the greatest synthesis is between silence and bliss.

So I teach both: I teach silence -- sitting silently, doing nothing -- and I also teach dance, music, singing, celebration, but in such a way that the silence still goes on like an undercurrent in you. You are dancing but the silence is there, undisturbed, unpolluted. And in fact that silence gives a depth to your dance. It is not against it, it gives a new dimension to it. And if you can dance with silence undisturbed, then you can be silent and there will be a subtle dance inside like an undercurrent, a joy running like a small stream. You can feel it, nobody will be able to see it but you can hear its whisper.

When this happens then a man is both. I call that man Zorba the Buddha -- and that's my definition of a sannyasin.

Buddha is silent, the Zorba part is missing. Zorba is cheerful, blissful, dancing, rejoicing, but the silent part is missing. Now the world has come to a point where we can create a man who is both, Zorba the Buddha. If my sannyasins can do it they will be introducing a totally new age in human consciousness, a new beginning, a new history. And it is immensely needed because man is fed up with the old pattern. It has done its work, it has become almost irrelevant; we have gone far beyond it. Now a new synthesis is the demand of the moment -- and I don't see it happening anywhere else, I don't see that it is even being tried anywhere.

What is happening is that the Zorbas are tired of being Zorbas and they are

trying to be Buddhas, and the Buddhas are tired of being Buddhas and they are trying to be Zorbas. That is the same game again -- it won't change anything. The West is turning East and the East is turning West. The West, particularly the most intelligent, the most young and alive people is coming to the East and the East, the most alive and intelligent people, is rushing towards Oxford Cambridge, Harvard, to learn more technology and more science.

Both look at each other in a very strange way. The intelligent western person coming to the East cannot believe that the eastern intelligence is rushing towards the West, and the eastern person cannot believe why these western people are coming to the East. For what?

Rudyard Kipling wrote that the West is West and the East is East and the twain shall never meet. And when he wrote it he was perfectly right. What is happening is not going against Kipling; the West may become East, the East may become West and again they shall never meet again. It may remain the same thing; the labels change but the meeting does not happen.

My sanniyasins may be the only people in the whole world where the meeting is happening, at least the basic groundwork is being done, the foundation is being laid. My whole effort is to try in every possible way to prove Rudyard Kipling wrong, absolutely wrong. He has to be proved wrong -- and that is possible only if Zorba the Buddha is born. And I am very hopeful that he will be born. The situation is ripe. If he cannot be born in this situation then he will never be born.

Going All the Way

Chapter #13

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SANNYAS: PARADISE REGAINED

(And paradise is freedom -- a value even higher than god.)

The most divine act in life is to live in freedom. We are born free but we are not left free by society. The moment we are born society starts creating bondages around us -- gross, subtle and very subtle. So everybody is born in freedom but everybody lives as a prisoner and dies as a prisoner.

Sannyas means regaining your freedom, destroying all the barriers that have been created by the establishment, the state, the church. They have their vested interests. They want you to be slaves; they don't want anybody to live in freedom because a free person cannot be manipulated, cannot be dominated, cannot be possessed, cannot be reduced to a thing, to a commodity. And this society believes in commodities; it believes in machines not in man. The less of a man you are, the better, because machines cannot revolt, they cannot be disobedient.

Man can revolt, he can go against the vested interests, hence up to now it has been always that each child is chained in such a complex way that only very few people have been able to live a life of freedom. One has to be very alert, watchful, adventurous, courageous, to go into freedom.

Sannyas means all those things. It is a declaration of absolute freedom. Our search is not for god, our search is for freedom. Of course when you are totally free you know god -- that's a by-product.

MEDITATION: A WHETSTONE FOR YOUR WITS

A man without meditation is bound to be mediocre, he cannot be bright, because meditation is the art of sharpening your intelligence; without meditation intelligence gathers rust. Then it is like a sword which has not been used. It is only a sword in name; it is absolutely useless.

The same is true about intelligence, it has to be continuously sharpened; and the only way to sharpen it is to accept the challenges of life meditatively. And by meditation I mean in deep silence, in calmness, quietness. Whenever a challenge is accepted in a calm and quiet way it sharpens your intelligence. It is not a disturbance, it is not a curse, it is a blessing.

Meditation only teaches you the simple art of remaining centred in the turmoil of life. It teaches you to be a centre, always a centre in all kinds of cyclones. If you become disturbed you lose the opportunity, you become confused, unfamiliar, clouded; and that's how dust gathers. If you remain calm and quiet, as if nothing is happening to you -- you are only watching something on the TV screen -- then it gives sharpness, brightness. A moment comes when your inner brightness is so much that it becomes almost an explosion of light. Hence the word 'enlightenment'; that is the ultimate peak to which meditation can bring you.

Meditation is climbing the mountain towards the sunlit peak.

JUST GOOD FRIENDS

The man of meditation inevitably becomes a friend to existence, a friend to all. He loses enmity in him, so much so that even where there is a need he can at the most pretend, but deep inside he cannot feel enmity. He can act if there is a need -- and that's my understanding about many things which Christians are incapable of explaining about Jesus.

He taught about love, he taught about compassion, still he threw the moneychangers out of the temple violently. He said to his disciples if somebody hits you on one of your cheeks give him the other too. The same man took a whip in his hand and became so enraged with the moneychangers that single-handedly he threw them all out of the temple, turned their boards upside down and threw their money. He must have been really angry. Christians cannot explain how such a man like Jesus could have done it.

My own experience is he could pretend, he was pretending. He was not doing it, he was acting it -- it was needed. But he was not an enemy to anybody; he could not be.

One of the famous Sufi mystics, Rabiya el Adawiya, changed a few sentences in the Koran; wherever it said hate the enemy, the devil, Satan, she changed it, she removed it. Another mystic, Hasan, was looking into Rabiya's copy of the Koran -- he could not believe his eyes, because this was sacrilegious. You cannot correct the Koran, no Mohammedan can think of it, because it is god's word -- who are you to correct it?

He asked Rabiya 'Who has destroyed your copy? Do you ever look into your copy or not? In many places I see a few words have been cut out.'

Rabiya said 'Nobody else has done it but myself. I had to do it because since I have known silence, since I have known god, I cannot hate. And this is

my copy, it is nobody else's business. I have to change it according to my deepening consciousness. It may have been right when I knew nothing of meditation but now it is no more right. Even if the devil appears before me I can only love, I can only be friendly. I would welcome him the same way I have welcomed you, Hasan,' she said. 'I would ask him to rest, to relax, I would ask him to be my honourable guest; I would serve him. I cannot hate.'

Meditation makes you a friend to the whole existence. And that is the most beautiful experience -- when there is no hatred left in you. Thousands of flowers bloom in your being, all thorns start opening lie flowers. This is the transformation that sannyas is aiming at, this is the goal.

LOONEY AS A LOVER

(Sannyas is marriage to the unknown and the unknowable; it is falling in love with existence, Osho tells Deva Parinita.)

It is not a logical phenomenon, but a love affair -- a mad mad love affair.

The ultimate secrets are open only to lovers, not to logicians. And if one wants to get the deepest into existence then a certain quality of madness is a must. In fact the person who is perfectly sane is insane; to be absolutely sane means to be just shallow, empty, meaningless, because the perfectly sane person will not have any poetry in his life, will not have any love in his life, will not have any celebration in his life. It is not possible for him. For that you need a little touch of madness. Just a little touch of madness and closed doors start opening!

I teach the madness called love, the madness called meditation. These are all mad things, that's why only a very few chosen people have ever tried them; the majority never bothers about these things. They are calculators, business people, mathematicians. They cannot understand what you are doing. A businessman looking at Buddha meditating under his tree with closed eyes sitting for hours will think he is a fool. In fact in the Hindi language the word 'fool' comes from 'Buddha'. 'Buddha' means the awakened one and from the same root comes 'buddhu' -- Buddhu means the fool.

There were two types of people: a few thought Buddha was awakened and a few thought he was just a fool, hence from the same root both words have arisen. But the majority agreed that he was a fool. His father thought he was a fool, his wife thought he was a fool. In fact anybody would have thought him a fool -- escaping from a beautiful wife, child, kingdom, palace, all the luxuries and then just sitting under a tree like a beggar. What kind of sanity was that?

One of the most beautiful women India has given birth to was Meera. She was a queen and she left the palace and danced over streets and villages singing songs of god. She sang the most beautiful songs -- I have never come across anything more poetic. And she was not a poet, she knew nothing of language, nothing of grammar -- it was just an outpouring of her madness. But she was so madly in love with god that that very love made the great poetry, the great singing, the great dancing. Everybody thought that she had gone mad. Even her family tried to kill her because she was becoming notorious: a

queen dancing on the streets, mixing with beggars, sleeping in caravanserais, moving with ordinary people. It was unbearable for the family and they tried to kill her.

And the story is that they sent poison with a message that just for their sake to drink it and be finished. Meera sang a song and drank the poison. And the story is that the poison did not affect her. It is possible, it may not have affected her. Mad people don't follow simple laws. Her love was so great that the poison may not have been able to destroy it. Her love was so great, her trust was so total that even poison became nectar.

That is the meaning of your name: a little touch of madness, a little touch of love, a little insanity so that you can have a communion with the whole.

My sanniyasins have to learn to be both sane as far as the world is concerned and insane as far as their real interiority is concerned; logical with the world but very illogical with the ultimate.

(Then Osho addresses Prem Satyo. His name means love is truth.)

If one is capable of love one is capable of knowing the truth. There is no other way, there is no other approach. Truth comes second, love comes first. Love prepares your heart to receive the guest. Love makes you the host. And the moment the host is ready the guest comes. It has never been otherwise.

Buddha used to say '*ais dhammo sanantano*' -- this is the law, the ultimate law of life, the moment the guest is ready the guest is bound to come. You need not go anywhere; just be ready to receive. Love makes you receptive, open, vulnerable, trusting.

(Love is dangerous -- love for the ultimate truth is the ultimate risk.)

It is dangerous because we have been brought up with so many prejudices, a priori conclusions, conditionings, beliefs, that if one really loves truth one will have to renounce all this. One will have to renounce one's whole past. That is really hard work, an uphill task, because we have become so identified with our past. Those beliefs are no more separate like clothes that we can take off any moment. Those beliefs have become almost like our skin, and to peel the skin off hurts.

Bertrand Russell, one of the greatest philosophers of this age, says he is not a Christian, he dropped all that nonsense long ago. But if somebody says something against Christ, still, something in him hurts. He himself has written a book 'WHY I AM NOT A CHRISTIAN'. And he has said many things against Christ and Christianity, but if somebody else says the same things it hurts.

Beliefs slowly sink so deep in you that even if you consciously drop them they go on lingering in your unconsciousness. And a true seeker, a true lover of truth, has to renounce them root and all. One has to be completely clean of all beliefs because all belief, are lies. Truth is never a belief, it is an experience, and before that experience can happen you have to pay this price of dropping all beliefs. That's why I say love for truth is the most adventurous thing in life. But the risk is worth taking.

Lies can at the most be comfortable, but they cannot give you bliss, they

cannot give you freedom, they cannot give you god. And without these values life is empty. One can drag but one cannot dance, and unless your life becomes a dance you have missed the whole opportunity. My sannyasins have to be dancers, celebrants.

THE PRESENTS OF HIS PRESENCE

(Anugraho means gratitude. It's the foundation of religion. Osho is talking to a New Zealand sannyasin.)

Gratitude is the most essential core -- because it is out of gratitude that prayer arises.

People are very ungrateful; they don't feel any gratitude for existence at all. The whole sky is full of stars and no thankyou arises in their hearts. It is as if their hearts are non-functioning. The sun rises with such tremendous beauty, the birds sing, the flowers open, only man remains closed, without any song, as if love has died in him.

And these same people who cannot see the beauty of a sunrise or a sunset, who cannot feel grateful to the stars, to the clouds, to the trees, to people, to animals -- these same people go to the churches and the temples and the mosques to pray. How can I believe that their prayer can have any meaning? If sometimes they have not felt like kneeling down on the earth, if sometimes they have not felt like dancing with joy under the stars, all their prayers are false, formal. They are just being hypocrites and nothing else.

So I don't teach you to go to any church or to any temple. I teach you gratitude. And then there is no need to go anywhere. Just sitting here silently, the sound of the silence of the night is enough, more than enough, in fact uncontainable. If one has a heart one will feel the presence of god in this silence. And that feeling of the presence of god is what transforms a man -- not a belief but the experience.

So let this be the keyword for you, Anugraho -- gratitude. And if you can feel gratitude then many things will come to you of their own accord. They come spontaneously, without any search on your part. And when things happen of their own accord they have a totally different fragrance to them. They are gifts from the beyond.

BLISS BALM

One cannot achieve bliss on one's own. We can achieve misery but not bliss. We can do something to ourselves so that we fall sick. But healing does not happen through us, it happens through the whole, it comes from the beyond. Wounds we can create -- that is within our power -- but when the wound heals it is not you who is healing it. It heals by some mysterious energy. That mysterious energy is called god. It is only a name for all that is mysterious, and by mysterious I mean all that which is not comprehensible to reason.

How a wound heals is a miracle, how the illness disappears and health comes back is a miracle. Even medical science accepts the fact that we can

help the healing process but we cannot heal. We can remove the barriers, we can prepare the ground for the healing energy to function, but the healing energy does everything on its own.

Bliss is the ultimate healing when all your bones have been healed, then there is no more any wound, when your whole being is full of well-being. It happens through god, through the beyond.

The function for you is to remove all hindrances. That's the work of the sannyasin -- not to create barriers for the healing energy. For example, when the sun rises you can keep your eyes closed; you will remain in darkness, although the sun is there, available. But you have to open your eyes, and opening your eyes is just removing a small hindrance; the eyelid is just a small hindrance. You can keep your doors closed and then even in the full light of the day you will live in darkness. But you can open the door, you can open all the windows, and then the sun and the wind and the rain come in.

That's what *we* can do: we can open up to existence, we can become available to all the energies that are showering on us, and then healing happens on its own. It is always god who heals. And bliss is the ultimate experience when you are totally healed, when nothing is missing, when one has come home.

A DARLING OF THE COSMOS

(... but a danger to the crowd -- that's the fate of the blissful man.)

Bliss needs a very strong spirit. Any coward can afford to be miserable. It needs no courage, no guts to be miserable; it is so easy and so cheap. That's why millions of people are miserable -- because it is so easily available. You don't have to do anything at all; you don't even have to search for it, it searches for you. You just have to be a coward and it will find you.

But to be blissful one *really* needs a strong spirit, for two reasons. One is: the whole of humanity is accustomed to living in misery and if you want to live in bliss you will have to go against it; in many ways you will have to leave the fold, the crowd, the mob.

There are many kinds of crowds: Christian, Hindu, Mohammedan, Communist, Socialist, Fascist -- all are crowds. The miserable person cannot be alone; he is so cowardly he always wants to belong to a crowd.

The blissful person is like a lion. Gautam the Buddha has actually used the words 'lion's roar' for the person who attains to bliss. He roars like a lion, he is no more a sheep. Sheep are always afraid of being alone; they move in a crowd. It gives them a feeling that they are not in danger, it is a kind of security because so many sheep are around them, they are not alone.

The first thing for being blissful is to be ready to go on a lonely path. Sannyas is initiation into being an individual, dropping out of the mass mind. The mob is the ugliest phenomenon in the world, it is the lowest possibility of humanity, but whenever you want to be alone and you want to leave the mob, the mob will not allow it easily. Hence the second problem: the mob will create every hindrance. If there is a need, the mob may even kill you -- it has killed many people -- for the simple reason that even if one person escapes

from the fold and becomes blissful then the whole foundation of the crowd is shaken. Then others may start thinking of the same too, then others may start dreaming about being individuals. It is because of this that Jesus is crucified, it is because of this that Socrates is killed, it is because of this that Al Hillaj Mansoor is murdered. Their very presence is dangerous to the establishment; they are *so* blissful, naturally their presence is a kind of spell. People can become hypnotised, people can start moving in the same direction in which they have moved, and the crowd becomes afraid. Its fold is lo s ing its hold, and no crowd ever wants to lose its hold because in the crowd there are politicians who are politically powerful leaders, then there are priests who are religiously, spiritually powerful, then there are rich people, respectable people, saints and so on and so forth -- and they all depend on the mob psychology. The blissful person is a danger to all of them.

So these are the two things -- this is why a strong spirit is needed -- the first, to go against the crowd, then the second, to be ready to sacrifice whatsoever the crowd demands. One thing is certain, that there is nothing more valuable than bliss, so everything can be sacrificed for it, even life itself. It is far better to be crucified like Jesus than crowned like Alexander the Great. The crucifixion of Jesus is far more beautiful than the crowning of Alexander. Alexander is still a beggar, even though crowned; Jesus is still the emperor, though crucified.

Going All the Way

Chapter #14

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HOME: NOTHING-NEST

(Osho is talking to Shunyo Anne.)

Shunyo means emptiness, nothingness, nobodyness, a state of utter silence where not even the idea of I exists; one is but with no idea of I. It is the state of egolessness, a perfect zero.

That's what meditation is: creating a state of zero inside -- and out of that zero miracles happen.

Anne means three things: prayer, grace, mercy -- and these are the most important miracles that can happen out of that zero-ness.

The first will be prayer -- not of words but a prayer of silent gratitude, a gratitude that says nothing. Even to say something will be profane, will not be adequate enough. One has to be absolutely silent, but there is gratefulness, overflowing gratefulness, because for the first time one comes to experience the splendour of life. Thousands of flowers bloom within you, suddenly the spring has come. The zero is no more a zero, it is overflowing with fragrance.

The moment you drop all the nonsense from yourself the zero is created, the moment the zero is created the beyond descends into it, because nature abhors vacuum. You create the vacuum and immediately the beyond fills it.

The first flower will be prayer and the second flower will be grace, because when you are grateful, prayerful, thankful, a subtle grace surrounds you. It is just the opposite of anger: when you are angry, enraged, violent, all your grace disappears, all your beauty disappears. Even a beautiful person becomes ugly while he is violent, when he is possessed by some murderous instinct. When grace descends even the ugly person becomes beautiful

because grace means the beyond has touched you, god has touched you. The very touch is transforming; you are no more ordinary. You become ordinary by dropping the ego, but in dropping the ego one earns, deserves to become extraordinary -- that's what grace is.

And the third miracle is mercy, compassion; when you are prayerful that is your inner experience. Nobody will know about it, but that prayerfulness starts radiating even from your body, your gestures, your words, the way you sit, the way you walk, the way you talk, the way you relate or the way you remain silent. In every possible way that grace will radiate. And whatsoever you do now, all your actions will be out of compassion.

Ordinarily all actions are out of passion, desire for money, power, sex -- and there are millions of things. Passion is unconscious; you are in the grip of biology. Compassion is consciousness; you are no more in the grip of the instinctive unconscious you are freed from that bondage. You still act, you still go on doing things but the cause is totally different; now it is love.

You have to create the zero -- that is your work -- then these three are the towards. And more one cannot ask for, because those three are enough, more than enough -- uncontainable. When there is gratitude, grace, compassion, one has arrived. One can call it the state of Christ consciousness or Buddha consciousness, enlightenment, nirvana, but they all mean the same thing: one has come home.

A JUMP, NOT A JOURNEY

(Osho speaks on the nature of god, of existence, of us, as being light.)

This is the only point on which the physicists and the mystics agree. The physicists say existence consists of electricity and the mystics say it consist of light. Their language may be different but they are indicating the same thing: the whole existence is made of the stuff called light.

We are also made of it but the strangest thing is that we live in darkness because we never look within, we never look at the source of our being. We go on searching everywhere else and because we go on searching everywhere3 else we never find the source. The source is within and our search goes on somewhere else.

The farther we go into the search,, the deeper in darkness we are. The Upanishads have a beautiful saying; they say the ignorant are in darkness but the knowledgeable are in deeper darkness. It is one of the very beautiful statements. The ignorant are of course in darkness but they are not in so much darkness as the knowledgeable person, because he has gone very far into the search, into scriptures, into logic, into philosophy, theology, religion, he has gone far away.

The ignorant person at least is very close by, he has not gone anywhere. If the ignorant person turns about, immediately he will become enlightened. It is just a one-hundred-and-eighty degree turn, somebody has to shout to him 'About-turn' -- and the thing will happen. And that's the function of the master, to go on shouting 'About-turn', a one-hundred-and-eighty degree turn. But because people cannot be told directly to about-turn, the master first has to say

'Right turn, left turn,' and many other turns and by and by persuades you to about turn. Slowly slowly you start enjoying turning left, turning right -- it is good exercise! And then you become interested: maybe there is something in about-turning too, so why not have a look for a change. Once you look within all is settled. The whole journey is complete in a single quantum leap.

(Devapriyo -- beloved of god -- was one of the names of Gautam Buddha, Osho tells the new swami to whom he has given the name.)

A man becomes beloved of god only when he becomes a Buddha, when he becomes awakened, conscious, alert, then he deserves all love from the existence, and love showers in torrents.

There is a beautiful story about a Buddhist disciple, a direct disciple of Buddha, Subhuti who was the first disciple of his to become enlightened. He was sitting under a tree doing nothing. Just sitting silently and suddenly flowers started showering. He looked: what was the matter? -- because this was not the time, the tree was not blooming. From where were the flowers coming? Then he saw the gods showering flowers; he asked 'What is the matter? Why are you showering flowers on me?' They said 'Because of your great sermon on silence.'

Subhuti said 'What are you talking about? I have not uttered a single word -- what sermon? The gods laughed and they said 'That's what we call the sermon of silence: you have not uttered a word and we have not heard a word; this is what is called the great sermon of silence. You have not spoken, we have not heard. To honour this silent moment we are showering | these flowers. This moment you have become a beloved of existence. This is just a gesture to show the love of existence towards you.'

Remaining unconscious is remaining without the love of existence. Become conscious, alert, aware, and you will be surprised: this existence has so much to give, it is just that we are not ready to receive it -- the whole fault is ours.

DATE WITH THE ULTI-MATE

There are two kinds of anxieties; one is about the past, which is no more, and the other is about the future, which is not yet. Between these two anxieties our whole life is wasted. And both anxieties are exercises in sheer futility because nothing can be done about the past; it is finished, you cannot undo it. There is no need to waste a single moment about it. I even say there is no need to repent about it, what has happened has happened -- slip out of it, erase it, and nothing can be done about the future now. When it comes it will come as now. Tomorrow never comes, it always comes as today. So learn to act in the now. There is no need to be full of anxiety about the future.

Once these two anxieties are removed life becomes a dance, a celebration. So much energy is released in you that you *have* to dance, you have to sing a thousand and one songs. You have to share your joy, it starts overflowing. It is because of anxieties that we are living a very low-energy life. Anxieties are like parasites: they go on sucking your blood.

My sannyasins have to learn how to get rid of all anxieties and just to be herenow. And the moment you are herenow god is -- suddenly, the experience of the beyond, suddenly the experience of the ultimate. Less than that is not going to satisfy and one should not settle for less than that -- it is our birthright.

REVELATION, NOT INFORMATION

(Wisdom isn't the same as knowledge, Osho tells Vedama.)

Knowledge can be taught, wisdom cannot be taught. Wisdom arises within you, it is a growth; it cannot be forced from the outside. And the only way to help it grow is to remove all the knowledge that has been stuffed into you.

All people are stuffed with such unnecessary things.

A very fat woman went into a restaurant. She ordered something and waited and waited and finally she became very and she called the waiter and said to him 'Have you forgotten me?' The waiter said 'No, I remember -- you are the stuffed tomato!' (laughter) That's the way waiters know who is who. But that's how people are really: somebody is a stuffed tomato, somebody is something else, but all are stuffed. And my work is to somehow bring out whatsoever is stuffed. So you are empty, clean, as empty as the moment you were born, as clean as a clean slate on which nothing is written. And then scriptures start appearing on that clean slate of their own accord. That is wisdom.

When you are empty you give space for your inner being to grow -- that is wisdom. And only wisdom can liberate. Knowledge creates bondages. And the knowledgeable person is a stupid person pretending that he is not stupid but a scholar. The knowledgeable person is a mediocre person pretending that he is a genius. But how can you be a genius with borrowed knowledge? Genius is an inner revelation, it is authentically your uniqueness that makes you a genius. That's the meaning of Vedama, and that has to become your experience of life too.

So just try to empty yourself as quickly, as fast and as totally, as possible. That is your work. Once you have emptied yourself then the remaining work is god's work, it is nature's work. You throw knowledge out and god helps wisdom to grow. And whatsoever comes from god has beauty.

CHEERFULNESS -- OUR CHURCH

(Osho reiterates tonight that blissfulness is the only true worship.)

No other ritual is needed. One need not go to the church or the temple or to the mosque; wherever you are be blissful and there is the temple. The temple is a subtle creation of your own energy. If you are blissful you create the temple around you, a certain aura, a light, a fragrance.

In the temples we are just doing pseudo things. In the temples we offer flowers which are not ours; we borrow them, from the trees. They were already offered to god on the trees and they were alive on the trees; you have killed them, you have murdered something beautiful, and now you are offering

those murdered flowers to god and not even feeling ashamed.

I have watched: particularly in India people don't take the flowers of their own plants, they pick them from the neighbours, and nobody can prevent them because this is a religious country and they are picking flowers for religious purposes -- you cannot say no to them. People burn lights and candles, but they are not theirs; people burn incense and create fragrance but all is borrowed.

The real temple is created by blissfulness and all these things start happening on their own. If you are blissful you will find a few flowers are being offered but those flowers are of your consciousness, there is light but that light is of your own inner flame; there is fragrance but that fragrance belongs to your very being. This is true worship.

My sannyasins are not to become ritualistic. The whole earth is our temple -- all that is needed is a certain inner transformation in you. And nothing outer can trigger it; only you can do it, nobody else can do it for you.

So being here with me learn only one thing, and that is blissfulness -- and you have learned all, you have learned the whole science of religion. In fact the Indian temples were created in the same way; they represent a man sitting cheerfully, silently. When you sit in a lotus posture the way Indians have always prayed and meditated, that is the shape of a temple too: exactly the same base, then the body, then the head. The temple simply represents a certain gesture within you, as far as art is concerned but it has nothing to do with religion; it is a symbolic piece of art. But one should not be deceived by symbols, only the real can fulfil you, not symbols.

WITNESSING BLISS-ENING

(Osho speaks to Prarthi on prayer.)

Prayer is not something that you can do once or twice a day, not something for which you can have a special time. Prayer is a quality that has to be grown so that it remains with you twenty-four hours a day, even when you are asleep.

The man of prayer remains prayerful the whole time. It is not a question of praying at some certain time. That means if you pray for one hour every day, for the remaining twenty-three hour, you will be doing just the opposite. Then how is that one-hour prayer going to win? Out of twenty-three hours of no praying and one hour of praying which is going to win?

Unless prayer becomes your very breathing it is not possible for it to happen at all. And only one thing can become a twenty-four hour phenomenon and that's bliss. One can remain blissful. A simple thing has to be understood, and that is witnessing: whatsoever happens in life remain a witness and your bliss will not be disturbed.

Success comes, don't think it is your success, and failure comes, don't think it is your failure. All are accidental, coincidences -- success and failure both, richness and poverty both, fame or no fame. Whatsoever happens is accidental; only one thing is not accidental and that is your witness, the one who goes on watching the whole scene. Sometimes it is cloudy and sometimes it is sunny: watch both with equanimity, with an equilibrium, with no choice,

with no preference. And you will be surprised, if you can do this witnessing you will find a strange thing happening, you are constantly blissful for no reason at all.

Bliss is a by-product of witnessing and once it has started happening then it continues twenty-four hours a day. Even in the night you will be witnessing your dreams. And ultimately you will be able to witness dreamless sleep too. When there are no dreams to witness you will witness the dreamless sleep. But you will remain constantly a witness. And with that witness the fragrance of bliss continuously surrounds you. To be that is prayer: a twenty-four a day offering to existence.

All else that goes on in the name of prayer is pseudo.

Going All the Way

Chapter #15

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FLOWER POWER

A sannyasin cannot be a rock; he has to be a flower. The rock represents hardness, the flower represents softness. The rock represents destructiveness, the flower is creativity.

Every rock has to become a flower; every rock has the seed to become a flower, it has the potential. But one has to discover the flower, one has to remove the rock chunk by chunk so only the flower is left. The flower is the very centre of the rock. In fact the rock is not your enemy, it protects the flower until the time is ripe.

So one should not be against the rock but one should not cling to it either. Be thankful to it but now the moment has come to discard it. Now let it be something that is past, that is no more relevant, that will not have any meaning in the future. Now the future belongs to the flower. Think of yourself as being more like a flower with all its softness, vulnerability, delicateness, feminineness, receptivity.

The flower lives very momentarily, it is not stable. The rock is far more stable, it is almost permanent. The flower is born in the morning and may be gone by the evening yet for those few moments that it lived it *really* lived. It danced in the wind, in the sun, in the rain -- it rejoiced.

The rock may be almost permanent but it is dead, it lives not. Durability has no value. Even a single moment of total aliveness is far more significant than being dead for the whole of eternity.

So let the rock be the past and the flower the future.

PARIJAT IS THE NAME OF AN EASTERN FLOWER

Parijat is the name of an Eastern flower.

Flowers represent many things. The one thing that is the most important of all those is the phenomenon of flowering, of opening.

Man is also a flower, but closed like a bud. And unless we make a deliberate effort, unless we help, it won't open on its own. Society has created every kind of hindrance for its opening. Society is against the ultimate flowering of man because the moment a man flowers he becomes transcendental to all kinds of social formalities, structures, religions, nations, ideologies -- and everybody is afraid of that transcendence. That means one has gone beyond all that you cherish and think of as very valuable.

To the transcendental consciousness all social morality is childish, stupid. Nations and politics are only for the mediocre, for the unintelligent; they are almost for the insane.

It has happened just now in America: the whole country has gone from choosing a peanut as president to choosing a big nut! And this goes on happening everywhere -- small nuts are replaced by bigger nuts. Only bigger nuts can replace them because only the bigger can push them out; otherwise they won't budge an inch.

The man who becomes transcendental is no longer a Hindu nor a Christian nor a Mohammedan, is neither German nor French nor Indian; he transcends all these limitations. That's why no society wants anybody to flower: people should remain mediocre, ungrown-up, because those ungrown-up people are always dependent on leaders, on priests, on popes, on imams and ayatollahs. They are always dependent on somebody. They have to be -- they need a father figure.

The ungrown-up person's mental age remains somewhere nearabout twelve or fourteen; he never goes beyond that. Millions of people die at the age of fourteen. That is their psychological age and that is the age of their death too. Then only the body goes on living but their soul remains absolutely dead, repetitive.

Sannyasins have to learn how to remove the barriers. And they can be easily removed, the only thing is that you have to become conscious of what the barriers are. They can easily be removed because you can just throw them away, nobody can prevent you. You can simply drop out of all "isms," ideologies, churches. Who can prevent you? You can simply use nations for normal purposes -- the passport, the visa -- otherwise deep down you can be free. You need not be a German or an Italian, just to be human is enough. You need not be identified with any race.

Once all these hindrances are removed, meditation becomes very simple. And meditation is a nourishment for the flower, it is like the sun rising: as the sun rises the flower starts opening.

So remove the barriers and start meditating and becoming silent -- and the sun will rise in its own time and the flower will open up.

(Osho names another sannyasin, Harsinger; it's also the name of a flower.)

Flowers are songs of nature, existence rejoicing. The flower is really the

language of delight. In its own way nature is saying that it is happy, celebrating.

My sannyasins have to be flowers on a higher plane so that god can feel millions of people around the earth rejoicing. Sannyas is also only a language of delight. I don't teach you anything about hell and heaven and life after death; I only teach you life herenow, and how to be colourful, fragrant, how to dance and sing and how to show your gratitude towards existence. That is enough and that takes care of everything else.

No other religion is needed; just be a flower, and in that very being you have prayed -- you have surrendered, you have expressed your gratitude.

(Madhukamini is the name of a flowers and one that is among his favourites -- Osho tells another sannyasin.)

It has a special way: when the Madhukamini flowers then thousands of flowers come to the tree. They don't come in small numbers they explode; the whole tree becomes just flowers.

And another beautiful thing about the Madhukamini is that It blooms in the night. Flowers ordinarily bloom in the day, they need the sun. Only very courageous flowers bloom in the night. They don't bother about the sun and darkness does not disturb them at all. It is a white flowers you can see it even in darkness.

And the third thing about Madhukamini is that with just a small breeze its petals start falling down, showering like rain. In the morning you will find a thick layer of petals all around the tree, and it is so fragrant that just one single tree is enough for at least half a mile.

I would like my sannyasins to be like Madhukamini because the night is really dark. Humanity is passing through a very dark space; unless we decide to flower in darkness there is no possibility of flowering.

Individual flowers have happened -- a Buddha, a Jesus, a Zarathustra, a Lao Tzu -- but that is not going to change humanity. That is just like your pouring a spoonful of sugar into the ocean and hoping, that the ocean will become sweet. It is hoping against hope.

We need an explosion, thousands of Buddhas are needed around the earth; less than that won't do. Unless millions of people bloom humanity cannot grow. And it has come to a point where either it has to grow or it has to commit suicide. It has never been so crucial before. Nature has brought man to the ultimate point where a decision is needed, a conscious decision. Nature is not going to help any more, nature has done its work. As far as nature is concerned its work is complete. Now man has to take his own evolution in his own hands -- and that's the whole purpose of sannyas.

MISERY MAKES MONADS OF MEN

The miserable person becomes closed. That is the nature of misery, the intrinsic nature of misery, that it closes you; all the windows, all the doors, are closed. You are afraid, so much so that you withdraw within yourself. Misery makes one introvert and introversion is a kind of morbidity, it is slow suicide.

One should be capable of going in but one should also be capable of going out. One should remain free; one should not become obsessed either with the inner or with the outer, because both together make our lives both together create the harmony, the balance.

The categories into which Jung has divided humanity are true as far as the humanity that exists today is concerned -- but they should not be true for the future. Jung divides humanity into the extrovert and the introvert but that division has to be dissolved; one should become capable of both. And the miracle is that the moment you are capable of both you transcend both. Only the transcendental can be capable of moving in and moving out. Something that is neither in nor out can move between the two. The in cannot come out, the out cannot go in; a third element, which can have the movement, is needed.

Misery makes people introverts. It is a kind of psychological grave. Blissfulness makes people more communicative, more available, more open, more vulnerable, more healthy. Extroverts are always healthier than introverts -- for the simple reason that they relate with life, and life is god. And when you relate, when you rejoice, when you share with existence, existence also responds. It is not indifferent to you, it is a very loving existence. If we are blissful it showers its love on us.

So the first thing is to become blissful, because humanity is almost crippled and paralysed because of its misery.

We have lived the misery and the pattern of misery for so long that it has almost become our life style. In fact people think the more miserable a person is, the holier he is; the more sad, the more serious, the longer the face the greater saint people think he is.

Christians say Jesus never laughed, never in his whole life. It does not say anything about Jesus, it simply says something about the Christians: that is their idea of a perfect saint. How can a perfect saint like Christ laugh? -- laughter seems to be so human and he is the son of god.

This is a very ugly approach towards life, very ill, sick, sickening, nauseating. My approach is just the opposite of it. To me laughter is prayer, to me blissfulness is virtue, because it's only through laughter and blissfulness that you will become a beloved of god.

Yes, one should also be capable of going in, because there too god exists. He is within, he is without, and he should be tasted in every possible way. He should be experienced from all possible aspects and dimensions -- and these two are very fundamental dimensions. But first one should experience god through bliss by communicating with stars and trees and rivers and mountains, by communing with people, animals, birds. That is a natural phenomenon. When you have experienced god without, then it is easy to move in. Now you know that if god exists in everything he must exist in you too. It can't be otherwise; he is life and you are alive and he is everywhere -- how can he miss you? He must be there too.

The experience of god in the universe, in its beauty, in its splendour, makes one trust going in to the deepest core, to dive deep. Then the interior and the exterior become one, then it is one spectrum and you can easily move

from one polarity to the other. When a person is capable of moving between the both with ease then he is a sannyasin.

I am against monks and nuns and the people who have renounced the world -- they are all morbid, sick, cowardly, afraid. It is out of fear that they have become closed.

One should go inside to discover, not out of fear but on an exploration. The inner-going consciousness should be an adventure, not out of any fear. There is no need to be afraid, there is nothing to be afraid of. If only god is then how can there be anything to be afraid of?

So to me the first thing is to be blissful -- that will help you to experience god in manifold forms around you -- and then enquire within. And then remain available for both, never cling to any one aspect.

The truth can be true only if it is whole. The moment you divide it you destroy it.

GOD: AS CLOSE AS YOU ARE CONSCIOUS

Meditation is a certain kind of archery; god is the target and we are the arrows. And once we are clear about the goal then the arrow starts moving in a direct line, it does not go zigzag.

Jesus says the path to god is narrow but straight. Both qualifications are significant. It is narrow, narrow because only one person can walk on it. You cannot take somebody with you, you have to go alone, hence it is narrow, so narrow that you cannot even take your friend, your beloved, with you. You have to go alone; nobody can go in a crowd. And it is straight; nobody can go zigzag, one can only go like an arrow.

The whole thing is to be aware that god is our target. In everything we are searching for god. That's why there is so much frustration in life.

You love a person but it is not long before misery starts settling in. All those fantasies of the honeymoon days are finished. They don't last long; soon there is despair, a kind of hopelessness. Why? The analysis that people make is wrong; they think *this* person has failed them and the same is the attitude of the other, he thinks you have failed him or her. Nobody has failed anybody, in fact both were searching for god and god has not been found. They were imagining god in their lovers and they have found only very limited human beings with all kinds of ugliness, possessiveness, jealousy. Their idea was of something divine and what they have found is very ordinary -- that's the frustration.

When people fall in love, they always fall in love with god. In the beginning lovers always think of the other as divine. The man thinks he has found the woman, the woman he has been searching for his whole life. The woman may be absolutely crazy.

Now, Teertha is here sitting just behind you: he has found Krishna -- one of the craziest women in the whole commune -- and he thinks this is the woman he has been searching for his whole life!

But how long can you think that? Within two or three days Krishna will reveal her reality and then Teertha will say, "My god! -- is this the woman I

have been looking for my whole life?" But this happens to every lover.

And it is not only about love but about everything. The person who has been searching for money thinks that once he has got enough money, so many million dollars, he will feel at ease -- arrived -- and there will be no need to worry and no need to be miserable; then he can rest and enjoy life. By the time he reaches the point suddenly he realizes that the money is there but there is no relaxation, no rest, no joy. He is as miserable as before or even more, because at least before there was a certain hope; even that hope has left.

My own observation is that people are searching for god in love, in money, in prestige, and they are going to fail everywhere because god cannot be found this way; they are looking in the wrong direction. They are not conscious of their search.

A sannyasin has to be absolutely conscious of the search, conscious that we are looking for the ultimate truth in everything. Once this is clear then everything else becomes secondary and god is the only quest, then life can move like an arrow, directly. And the miracle can happen even in a single moment. If one is really conscious then god is not far away.

The distance between god and you is really the distance of consciousness; if you are unconscious then god is far away. The more unconscious you are the farther away he is; the more conscious you are, the closer. If you are absolutely conscious then this very moment god is possible -- because god surrounds you. He is your breath, he is your very heartbeat.

LOVE -- THE SOUL'S SCENT

The Sufis have one hundred names for god, in fact, ninety-nine, because one is not spoken and cannot be spoken but it has to be counted. It is silent. That is the truest name, the hundredth, but there is no way to say it. Ninety-nine names are ninety-nine aspects. Kamil is one of the aspects of god: perfection. And the thing that man can bring closest to perfection is love. It is because of this that Jesus said god is love, because in the human experience the most perfect experience possible is that of love; all other experiences are going to be very imperfect.

For example, one can have great physical strength but it cannot be perfect. Even the greatest wrestler has to die; in fact the wrestlers die early deaths and they die out of very dangerous diseases. Gama died of tuberculosis. In those days there was no medicine for tuberculosis. He had the most perfect body possible but he died very early. The body has limitations, the mind has also limitations; even the most perfect mind has its flaws.

Even a man like Albert Einstein, who is certainly the greatest mathematician in the whole of human history, used to commit such errors in his calculations that even a school child would laugh. He himself was puzzled at how he could manage to know about the infinite universe when he committed such small errors.

Once it happened that he was travelling in a bus, he gave the fare to the conductor and the conductor gave him back some change. Einstein counted it and he said 'This is not enough, give me more.' The conductor counted the

change again and gave it back to him and said 'This is perfectly okay.' Einstein counted again and he said 'No, this is not right.' And the man said 'That means you don't know how to count -- get lost!' He was not aware that this man was Albert Einstein, and what he is saying to him 'You don't know how to count, you don't know even a little arithmetic. Don't bother me and don't bite my head off.'

Albert Einstein has recounted in his memoirs that it was a shock but the conductor was right: when Einstein counted, the conductor was right and Einstein was wrong.

Mind has its limitations because it is a machine. Only one thing has no limitations, and that is love, because it is beyond body-mind; it is the only spiritual quality. Love is the fragrance of the soul, hence it comes closest to perfection. Living a life of love is living a life of prayer, religiousness, spirituality.

My whole message is of love. Love unconditionally, love for no other reason but for love's sake -- and that will bring you closer and closer to god every moment of your life. And in fact when love is perfect god immediately happens, because love's perfection and god's happening are two sides of the same coin.

THERE'LL ALWAYS BE AN INNER-LAND

(And unless we explore it we will remain outsiders to ourselves, Osho tells Swami Svadesh.)

Svadesh means one's true country, one's own country. To translate it is a little bit difficult because 'sva' means your innermost self and 'desh' means the land, the country -- the country of your innermost self. It is unexplored, and man is so mad that he goes on exploring everything else.

He will go to Everest, to the North Pole, to the South Pole, he will go to the moon. Now he is trying to reach to Mars and soon he will be going to other planets; preparations are on the way, projects are on the way. And nobody exactly bothers about why.

What are you going to do even if you reach the moon? You will be the same fool as you are here. What is going to happen on the moon? You will fight in the same old way. Christians will be Christians, Hindus will be Hindus, Russians will be Russians, Americans will be Americans, and they will start dividing the territories and they will start putting up their flags and fighting. The same thing will be repeated on the moon, on Mars, on every planet wherever man goes, because unless *you* change nothing is going to happen.

The whole misery is because one thing remains unexplored, and that is our innermost territory. And that is where the light is, that is where the potential for transformation exists.

Sannyas means a decision to explore your inner world; it is the search for your real country. Unless you have found it wherever you are, you are going to remain a foreigner. Even in your so-called country you will be a foreigner. Only the man who has discovered himself is at home. Wherever he is he is at

home because he has found the home.

WOMB IN THE IN

Man is not only miserly in giving, he is even more miserly in receiving, because in fact as far as giving is concerned it is not against the ego; the ego enjoys it. You are the giver, you are higher than the person to whom you are giving. But ego feels very humiliated in receiving because ego feels you are lower and the person who is giving is higher. and all that is significant in life has to be received, it cannot be achieved.

Love cannot be achieved, truth cannot be achieved, peace cannot be achieved, god cannot be achieved; you just have to be receptive like a womb, available. You have to become a host. And unless you trust existence you cannot be a host. If you are too cautious then you cannot welcome everything and in your very cautiousness you will miss the real guest.

God is missed because people are not ready to receive, otherwise god comes every moment and knocks on your door. There is no need to go in search of god, god is continuously searching for you, but you are not ready to receive. And it is such a great gift that unless you put your whole ego aside you will not be in a welcoming mood.

To welcome existence simply means to surrender the ego. In the very surrender of the ego your heart opens and becomes just a welcome -- and then miracles are possible. And everybody is entitled to miracles. If they are not happening then you are not *allowing* them to happen -- remember it!

INNO-SCENTS: THE FRAGRANCE OF SAGE

Pavitro means pure, innocent -- pure not in the sense of morality, pure in the sense of innocence. One has not to become a saint one has to become like a child. That is the difference between the saint and the sage: the sage is childlike and the saint is very calculative, each of his moves is very calculated. He is like a chess-players he contemplates at least three or four or five moves ahead of time: 'If I do this what will happen? If I do this am I going to fall into hell or reach heaven? If I do this will I be accumulating virtue or not? and how much? The saint is basically a Jew. All saints are Jews and all Jews are saints! (laughter) The whole thing is businesslike.

The sage is innocent. He lives like a child. That's what Jesus means when he says 'Unless you are like small children you will not enter into the kingdom of god.' Now, he couldn't mean saints because they are never like small children. He must have meant sages.

Christianity has avoided even the word. In Christianity sages have not existed at all, only saints -- and Christians have a very ugly meaning of the word 'saint'.

In Sanskrit also the word exists as 'sant'; -- it is the same word as 'saint' -- but in Sanskrit it means one who has achieved truth. 'Sat' means truth and 'sant' means one who has achieved it -- but the Christian meaning of saint is very ugly. It means one who has been given sanction by the church, that yes,

he is a saint. He is sanctioned, certified -- -that is the meaning of the Christian saint.

So sometimes it happens that they give posthumous sainthood. The person may have died three hundred years ago. In fact he may have been condemned by the Christians and then later on they start feeling guilty; they find out that that was not the right step, so they make him a saint.

It happens in the reverse order too: a saint may have died three hundred years ago -- he was sanctioned by the church, then later on they discover that he was not really a saint -- according to the rules (laughter), so they take the certificate back!

You will be surprised that it has even happened -- this is unbelievable -- that one saint who died three hundred years ago had his certificate taken away -- and when you take away the certificate, of course, something has to be done. And what can you do? -- the man has been dead for three hundred years. His grave was dug up and his bones were taken out and dragged along the road, and insulted in every possible way... because what else can you do? For three hundred years you have worshipped the wrong person, now the balance has to be put right.

Just now this Polack pope has reopened the case of Galileo, because now they recognise that it was foolish to ask him to change his idea, his hypothesis that the earth goes around the sun. They had called old Galileo -- he was seventy-five or more -- from his deathbed. He was dragged to the court of the pope and he was forced to kneel down and he was told to ask forgiveness for the sin that he has committed against the Bible -- because the Bible says the sun moves around the earth and how could he dare to go against the sacred scripture?

Galileo must have been a very sensible man. He said 'That's perfectly right -- I must be wrong. How can I be right against the scripture? -- the scripture *has* to be right. So forgive me.' And when he was getting up one of his friends said 'Are you really changing your hypothesis?' Galileo said 'What is wrong in changing the hypothesis? because my changing of the hypothesis is not going to make any difference at all; the truth is that the earth goes around the sun. Even if I change it the earth is not going to listen to me, neither is the sun going to listen to me. Why should I get into unnecessary trouble?'

The case was closed because he asked forgiveness, but now they are feeling guilty because now it is absolutely a fact.... It looks ugly that the church did this stupid thing with Galileo, so, the pope has ordered the case to be opened again, and for things to be put right.

The Christian idea of a saint is just like a certificate of a university you are certified, you have followed the rules and regulations. But that is possible only if the man has been very calculative. In fact I don't think, if Christians were asked to issue a certificate for Jesus, that they would be willing to. I don't think they would because he never followed their rules and regulations; he cannot be given saint-hood.

Nobody has asked -- nobody has raised the question, but I want to raise the question (laughter)... whether Jesus is a saint or not. What kind of saint is he? He showed nothing of the sainthoodness that is expected of Christians. He

moved with prostitutes, gamblers, drunkards, he enjoyed eating, drinking and merrying. He must have been a man more like Zorba than like a saint. If he were a saint the Jews would not have crucified him.

He was a sage, certainly, but not a saint. But that word does not exist in the Christian vocabulary. Sage is a Taoist terminology; Lao Tzu is a sage, Chuang Tzu is a sage. They don't talk about saints, saints are just very ordinary people. Sinners are against the social rules and saints are fulfilling the same rules. They are not very different; as far as their quality is concerned they belong to the same category. But the sage transcends them both. When I use the word 'pure' I mean the sage, not the saint.

Be like small children. Rejoice, wonder, live in awe! Each moment life brings so many surprises that it is strange that people are not living in a continuous 'Aha!' 'Aha!' and...

(There is a peal of laughter. Osho pauses -- then says:) Say it loudly! You said it very...(more laughter) only in the heart; say it loudly -- aha! You will have to learn!

-- How long will you be here?

-- Four days.

-- Aha! (gales of laughter)

Going All the Way

Chapter #16

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PRAIRIE OR PARADISE

Man is born with a great potential to flower, he is born to become a garden, an oasis. But what really happens is very unfortunate: ninety-nine point nine per cent of people remain just deserts. And the simple reason is that we never think of life as an opportunity to grow; we take it for granted, we accept it as if it is already complete. We think of it as a thing -- and it is a process -- it is not a thing. It begins in birth but it does not end anywhere; it goes on and on, even beyond death.

A sannyasin has to think of life as an opportunity, as a process, as a potential, as a challenge for growth. And then bliss is yours. Once you start consciously thinking in these terms you enter into a different dimension; the desert is transformed into a garden. And to be a garden is to be in paradise. That is exactly the meaning of the word 'paradise'. It comes from the Persian, 'firdaus' -- firdaus means a garden.

CELEBRATE AND YE WILL FIND

My sannyasins have to be like flowers. Just as the sword represents violence and war, the flower represents love and peace. My sannyasins are really flower people! We are not fighting with anybody we are not integrated in any fight -- we are not at all concerned with any religious crusade. We are not Jehovah's witnesses, we are not Christians, neither Mohammedans nor Hindus -- they have always been warring, fighting. We just want to be left alone so that we can do our own thing, so that we can just be ourselves.

The flower simply represents love, silence -- peace, joy, festivity -- colourfulness -- and that's how my sannyasins have to be. They have to be a totally new kind of religious person, not like those old, dull saints -- not sober and very serious and doing something holy. My sannyasins have to live like nobodies -- because whenever you try to live like somebody there is bound to be fight because it is a power struggle, it is an ego trip. Love the world in its absolute ordinariness. There is no need for another world -- this is more than enough. This is too beautiful, it cannot be improved upon -- enjoy it! And in enjoying it you will find god.

The old religions were telling people to renounce life. I say rejoice in life because god is life; if you rejoice only then will you find him.

HAPPINESS IS AT HOME-NESS

A man without bliss is a man without a home. He may have a house but he cannot have a home. And the man who is blissful may not have any house but he will have a home -- in fact wherever he is he will be at home.

The miserable person is always in a state of tension everywhere. He feels an outsider, a stranger, he cannot relate with existence -- he cannot relate with himself. He cannot see any meaning in life. He feels like driftwood -- accidental, and how can one really live if that feeling of being accidental persists? Then one can only somehow vegetate -- and that is not life; just somehow carrying on is not being alive.

Unless there is dance there is no life, unless there is celebration there is no life. My religion consists of blissfulness, love, poetry, music, dance, celebration. And once you have found the art of being blissful you have found the ultimate home. Then you are no more accidental,,then your life becomes part of this immense universe, its beauty, its glory, its splendour. Then the flowers are yours and the stars too.

And to be blissful is not difficult; we just have to be consciously at work for it. It is an art to be learned. I call it meditation -- -that is just a name for the whole science of blissfulness.

SANNYAS: EGO ALTAR

(Osho explains the meaning of Arpana Donatella.)

Arpana means surrender, offering oneself to god.

Any offering is pointless unless you offer yourself. One can offer money, but that is not a true offering, because everybody comes empty-handed so whatsoever you possess does not in fact belong to you. You came empty-handed and you will go empty-handed. The only thing that can be given to god is your own being -- that's all that one possesses.

And Donatella means a small gift. Of course one is a small gift for god, but a gift is a gift; no gift is small in that sense. Its being a gift is enough, it is always infinite.

From the side of the giver it may be a small gift but from the side of the receiver it is immense. So we give small gifts to god but god receives an

infinity. We don't love anything. What have we got? -- just a little love, a little candlelight -- but in offering it, it becomes big.

If you offer yourself totally a new experience happens: by giving yourself you become empty, and in that emptiness god starts pouring *his* gifts. We give nothing but we get everything.

And sannyas is exactly an offering of your being to god. So your name precisely defines sannyas.

STILL THE MIND: BLISS, THE WINE

Meditation is a process of stilling the mind, of settling it. Ordinarily it is a chaos. Transforming the chaos into a cosmos, that's what meditation is all about. Ordinarily it is just noise. Changing that noise into music, creating a hidden harmony in it, that's what meditation is. When the mind is quiet, silent, harmonious, naturally great joy comes. That is the meaning of Barbara: coming with joy.

Only the meditator knows the infinite blissfulness of existence, the tremendous benediction of it all. All others simply go on missing the point. So by becoming a sannyasin meditation becomes your very target. Everything has to be staked for it, everything has to be risked for it. Nothing is more important and nothing is higher. Meditation becomes your central theme of existence, and then more and more joy starts happening. And there is no end to it, it is an infinite process. There is a beginning but no end.

(And on a similar theme Osho talks to Dhyano Luis.)

It is only through meditation that one -- aware of the glory of existence. Meditation is a bridge. Without meditation you are disconnected from existence. You are there, the existence is there, but there is no bridge; you are on this side of the river and the existence is on that side of it. You can see it but you cannot touch it, you can see it but you cannot feel it. It is there, just like a dream, but -- not a reality. It becomes a reality only when the bridge is made.

When you become capable of moving between these two shores -- between this world and that -- between and thou, between the inner and the outer, between the visible and the invisible, then you know how much beauty is contained in every moment and how much bliss can be released. There is no need for anybody to be poor. Existence has so much to give that everybody can be an emperor -- there is no need even for competition.

EMPERORS OF ETCETERA

My observation is that the miserable person becomes mean, cunning, untrusting, dishonest, insincere, inauthentic. Simply because he is miserable he is angry at existence, he wants to take revenge. We cannot have a noble character, he cannot have nobleness around him. Nobleness is a by-product of gratitude and he has nothing to be grateful for. He is just a complaint, a

wound, and how can the wound give fragrance? -- it can only stink.

Only the blissful person is noble. Nobility has nothing to do with birth, it has something to do with the art of living. Certainly one can become an aristocrat if one knows how to live. One may not possess anything but still one will live like a king because kingliness has nothing to do with possessions; it has something to do with how you approach life. Is it with complaint or with gratitude? And one can be grateful only if one is blissful because then one feels that existence has given one so much, how can one repay it? There is no way to repay it -- hence gratitude arises. If there were a way to repay there would be no need to be grateful. But there are things which cannot be repaid -- then the only possible way is to feel thankful. In that thankfulness, meanness, deceptiveness, cunningness, all disappear; one becomes simply innocent, trusting.

And the moment you trust existence you start feeling the presence of god. God is not a belief. It is trusting existence that makes you feel the presence of god -- it is an experience. But everything begins in blissfulness.

So my sannyasins have to start their journey with laughter, with joy, with dance.

EGO: I-LAND

Man can live either as an island, isolated from existence, thinking himself separate, as an ego, but then there is misery. Then misery is absolutely certain, because we are going against existence.

You cannot be blissful if you are going against existence. You are fighting a losing battle. It is like trying to swim upstream: you may succeed a little bit but sooner or later you will be exhausted, tired -- and then the river will take you. And because now you are defeated this river taking you away will look like an enemy. It is just your idea that has created the whole problem. The river is not fighting with you, it has not defeated you; you tried to fight with it and you got defeated. The river is not responsible at all. If you had taken a different approach, if from the very beginning you accepted going with the river, there would have been no defeat, no frustration. You would not have felt that existence has been against you; you would have rejoiced. Going with the river, dancing with the river, you would have felt the river giving you strength. That is the way of the religious person.

The first -- the way of the ego -- is the way of the irreligious. The second -- the way of let-go -- merging and melting into existence -- that is the way of the religious person. And the moment you melt and merge with existence god becomes your strength and there is great rejoicing in the heart. Each moment is a moment of victory and without any fight, without any struggle. That's the miracle of being religious.

CHOOSE AND YOU LOSE

(Indradhanu means rainbow. Osho tells another sannyasin about the significance of her new name.)

The rainbow is symbolic of multi-dimensionality. It has the whole spectrum of colours. Religious people in the past have lived a one -- dimensional life -- and when you choose to live one -- dimensionally you become unnecessarily poor, you cannot be rich.

Richness means multi-dimensionality. Richness means ring life in its totality, not choosing but living it in all its colours, in all its shades -- in all its possibilities. The more windows you have to your house -- the richer your house will be because one window will open to the East and you will see the sunrise -- and another window will open to the West and you will see the sunset. ,The sunrise has its beauty and the sunset has its own beauty, and they are incomparable. There is no question of choice -- the chooser will be a loser. If he chooses the sunset he loses the beauty of the sunrise, or vice versa. Life should be lived in as many ways as possible.

One should love poetry, music, painting. One should try to reach beauty, truth, goodness, from all directions. There is no need to become a simple line, one should be a rainbow.

My first idea for my sanniyasins' robe was the colour of the rainbow, but that would have been too psychedelic. And I am already so notorious that thought it better not, it would be too much. (laughter) Otherwise that was my first idea!

THE REAL SWINGER IS A NON-CLINGER

(Samira means breeze, and it represents many qualities that a sanniyasin should imbibe.)

One is -- it comes like a whisper. It does not make noise, it does not make proclamations; it comes very silently, you cannot hear it -- suddenly it is there. And that's how god comes -- truth comes -- bliss comes, love comes -- they all come in a whisper-like manner, not with trumpets and drums. They suddenly come without even making any appointment, without even asking you 'May I come in, sir?' -- they just suddenly come. And that's how the breeze comes: one moment it is not there, another moment it is there.

And the second thing: just as it comes, it goes; you cannot hold to it, you cannot cling to it. There is no possible way. Enjoy it while it is there and when it goes, let it go. Be thankful that it came. Don't feel any grudge, don't feel any complaint. When it goes it goes -- nothing can be done about it. But we are all clingers. When love comes we are very happy but when it goes we are very hurt. That is being very unconscious -- ungrateful -- misunderstanding.

Remember, it comes one way,,now it is going the same way. It did not ask... why should it ask now if it can go. It was a gift from the beyond -- mysterious, and it has to go in the same mysterious way.

If one takes life like a breeze then there is no clinging, no attachment -- no obsession -- one simply remains available and whatsoever happens is good.

For example, right now there is no breeze at all. It has its own beauty. Not even a leaf is moving, the trees are standing like Buddhas. This is its own beauty and its own dimension, its own richness. Then the breeze will come and the Buddhas will become dervishes -- whirling Sufis -- and the trees will

dance and sing. And when the breeze has gone again they will be Buddhas.

This is how one should be, particularly how my sannyasins should be -- capable of both. Life brings many things and one never knows what more is going to come. So never cling, because if you cling your hands will be full and you may miss the next gift.

Once George Bernard Shaw was asked -- What do you say about making love in the morning? -- He said -- I am against it... because one never knows who one is going to meet in the afternoon! -- That's right. (much laughter)... one never knows! It is better to wait!

Life goes on giving new things. Never cling,,never remain obsessed with any experience. Be open, certainly, the doors should not be kept closed, so when the wind comes, good, when the sun comes, good, when the moon comes, good, when the rain comes, good. When nothing comes that too is perfectly good, a peaceful moment, nothing is coming, a restful moment to relax.

Rest is good, dance is good. One just needs a little bit of understanding, then the whole of life is good.

How long will you be here? -- That's good! (much laughter)

Going All the Way

Chapter #17

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THAT WHICH BRINGS US TOGETHER SETS US APART

(It is called love -- and animals can't do it.)

Aristotle and others who define man as a rational animal are not right -- because reason is not his distinction. Other animals also have reason, maybe a little less -- but the difference is only of degree; there is no qualitative difference. And now we know that even machines can have intelligence, computers can have intelligence.

A computer is more rational than any man can ever be, more rational than Aristotle himself. Aristotle was not very rational. He had two wives -- now, a rational person cannot even have one -- -- and for his whole life he was tortured by two women. One is enough, in fact more than enough; to be pulled by two is not a very rational decision. And he writes in books a thousand and one irrational things.

One of the most irrational things he writes is that women have less teeth than men. He had two wives, he could have asked them or counted their teeth; it would have been so simple an experiment. No laboratory, no science was needed, just simple arithmetic, but he never bothered. The idea was prevalent in Greece that women have less teeth. Obviously they must have everything less than men. That is the male chauvinist idea: everything should be less. How can they have an equal number of teeth? That is irrational.

My observation is that love is the only quality that making man different from everything else in existence. But very few men are loving. So all men are not distinguished, they are ordinary. Only once in a while a Christ -- a Buddha, a Lao Tzu, has experienced the ultimate peak of love and they are the

salt of the earth.

My sannyasins have to move deeper into the phenomenon of love, they have to explore it in every possible way and they have to purify it of all lust. They have to make it more and more close to prayer, and ultimately it becomes just prayer.

When love is just a prayerfulness one has attained true humanity, then one is really born_born as a man. Before that one was only in the womb, asleep. To attain love is to be a rake.

CREATOR OR HATER

Love has immense power but a very different kind of power. We are acquainted with the power of violence and aggression, we are acquainted with the animal power -- destructive power. That's why we go on writing history about Alexander the Great and Genghis Khan and Tamerlane and Nadir Shah and Adolf Hitler and Joseph Stalin and so on and so forth. These people have a certain power but that power is of violence, aggression, destruction. It is against god, it is against existence. These people are really criminals. History needs to be rewritten, these people should be completely dropped out of history as if they never existed. Children should not be poisoned with their names.

History should be concerned with Gautam the Buddha, Jesus Christ, Zarathustra, Krishna, Kabir, Meera, Rabiya -- men and women of love. They also have a power but that is a totally different kind of power, it creates. To destroy is very easy. Any child can do it, any fool can do it, it needs no intelligence. But to create needs great intelligence. It can be done only by people who experience beauty, truth, love.

To be creative means to be part of god because god is the creator, to create means to participate in his creativity -- and that -- q the power of love. The man of love always creates. Poetry -- music, painting, or whatsoever he does is creative. And the man of creativity slowly slowly learns about love.

But my approach is to start from love because that is the centre, and creativity is the circumference. If the centre is there the circumference will happen automatically, but to create first and then to move towards love, is a far long process. It may take lives and even then there is no certainty -- because each time you die you lose whatsoever you have attained on the circumference -- because each life will give you a different circumference,,only the centre remains the same. So whatsoever we attain at the centre of our being becomes ours forever, death cannot destroy it -- it will be with you in the new life. It goes on accumulating; circumferences go on changing every life. So many times people create much on the circumference but they lose it again and again.

My whole effort here is to start from the centre itself, only then are you on the right track. Love and let love become creativity in your life. That is my whole religion. Love plus creativity is equal to religion.

TRUE RELIGION: AESTHETICISM, NOT ASCETICISM

Beauty is the most godly experience. One should not think about god in terms of theology -- that is the wrong route, an absolutely wrong route. One should think aesthetically about god, and to think aesthetically really means to feel. You cannot think aesthetically, you can only feel. Beauty is felt, not thought. You don't *think* that the sunset is beautiful, you *know*, you *feel*; that's why you cannot prove it to others. If somebody denies it there is no way to prove that it really is beautiful. If somebody says the rose flower is not beautiful what can be done? We can feel sorry for him but we cannot help him to experience the beauty of the rose. He is not available to the rose, his heart is not open to the rose.

There are millions of people who have not experienced beauty and whatsoever they think is beauty is nothing but biological lust. If a man thinks that only a woman can be beautiful and never bothers about the sunrise or the flowers or a bird on the wing or the clouds or the stars, he does not know anything of the woman either. It is only the hormonal, the instinctive, the unconscious in him, which makes him clouded, infatuated, and which makes him think the woman is beautiful -- that is not the experience of beauty.

The experience of beauty has nothing to do with biology, it has something aesthetic. And when you know the aesthetics of beauty then certainly a woman, a man, the trees, the clouds, the mountains... then the whole universe is involved in it. And to experience beauty in all its forms is to feel god. That's why I say beauty is the most divine experience.

Become available to beauty in all its forms. Open up open as many doors and windows as possible. The more you know of beauty, the more you will know of god. And the beautiful thing about this experience is that you will not become a Christian or a Hindu or a Mohammedan because you are not going via theology; you are approaching god directly, not via the priests. The priest poisons. He is the greatest poisoner, the greatest curse that has ever happened to humanity. The priest has to be avoided like the plague.

Humanity will be in a far more superior position when the priests become something of the past, just part of history. You can save a few for the museums and zoos, etcetera but they should not be part of humanity any more. Pope the Polack will look very beautiful in a zoo (laughter). People can watch, just as they watch the hippopotamus, and they can ask what kind of animal this is? -- and that will be perfectly okay. But priests should not be allowed to dominate humanity any more; they have done enough harm.

The best way to destroy the whole strategy, the whole trade secret of the priest is to make man some direct route that he can follow towards god. And my observation is that the aesthetic experience is the most immediate. It needs no via media, no mediator -- it is immediate, it overwhelms one.

(And bliss is about as aesthetic as you can be. Osho goes on to talk to Anand Monika about the two ways in which you can come to know bliss.)

There are two kinds of blissful experiences: one is of love, the other is of meditation.

Love needs at least two people, it is a dialogue between two energies. But

because the other is needed there is a limitation, it cannot be infinite. And because the other is needed there is a certain kind of dependence; hence lovers love each other but deep do, they cannot forgive each other. They cannot forgive the other because they have become dependent, hence the constant quarrelling between lovers. It is very significant why do lovers go on quarrelling? They should be the last to quarrel, but they are the topmost quarrellers. Even enemies don't quarrel that much, in fact they don't meet! And lovers are together twenty-four hours a day, at each other's neck, fighting tooth and nail. Only once and a while are there love-breaks, otherwise they are wrestling; they are intimate enemies.

The reason for their enmity is very subtle and unconscious -- it is the dependence. Nobody likes to be dependent on anybody else because freedom is the highest value of life. But if you want the joy of love you have to compromise and that compromise hurts. The other starts encroaching on your space, you start encroaching on the other's space.

Love is one kind of joy, but it is a very limited phenomenon. Unless one has known the other kind of bliss... and that rarely happens. That comes through meditation. Meditation is the bliss of being alone, the art of being alone. When you are blissful in your aloneness there is no limit, nobody to interfere, nobody to encroach. You have the whole sky to yourself.

Once you have experienced this bliss which comes through being absolutely alone, then you can enjoy even the first kind of bliss which comes through love, because then two lovers can be together and yet not interfere with each other's aloneness. That is true love, not to interfere in the other's aloneness, to give him total freedom, not to possess, not to dominate, not to reduce the other to a thing to be used -- into a means to be used. But that is possible only for a meditator. When two meditators love then love and meditation are no more different; then they are two aspects of the same bliss. But this has not happened up to now.

Meditators have been afraid of love. They escape to monasteries in the mountains. In fact they are escaping from the other, afraid that they may be caught. They know themselves, they have experienced something of love -- and they are afraid they may be trapped again in some relationship so they are escaping to the deserts, to the mountains. There they may be able to have a certain peace and calmness and a certain joy -- but it will be only half, it will not give them the wholeness.

And there are people in the world who never bother about meditation. In fact they are afraid of meditation because they think meditators become life-renouncers and they don't want to renounce their wife, their children, their husbands their family. They don't want to renounce so they are afraid of meditation.

I have come across both kinds of people but both are half, and to be half is to be miserable, to be whole is to be really blissful. To be whole is to be holy. But one should start with meditation. One should first be able to be happy on one's own. Then there is no dependence, then there is no need to depend on anybody; you can be happy on your own -- but still you would like to share your joy.

I am doing many things here in my commune with my sannyasins, many experiments. One of the experiments is to make them all meditators and lovers so that they can start a new kind of religiousness in the world, so they can make aloneness and love go together, dancing in deep harmony.

-- How long will you be here?

-- I go back tomorrow.

-- Then come back again the day after tomorrow (laughter) or any day after tomorrow, but come back!

ECST-NEST-Y

(Bliss is our home, Osho is to make of Anand Horst's name. First, a brief exchange.)

-- What is the meaning of your name?

-- I don't know -- maybe 'nest' in German.

-- Yes, that's my feeling! I asked Nandan (a medium, she is sitting to Osho's right) -- she is a German -- and she said it means a small forest. In fact her name means a small forest; Nandan means a small forest. I was suspicious... Horst certainly means nest, it means home. That's good! (There is a ripple of laughter and Nandan grins to herself. Osho pops the mala over Horst's head and touched his third eye.)

Just look at me.

(Then Osho shows Horst his new name. He talks to him about how we only feel at home when we're happy.)

Sannyas is a deliberate search for bliss, for the real home. And unless you deliberately seek and search for bliss you will not find it. You may come across it many times but you will not be able to recognise it unless you are consciously looking for it.

We only see that which we are looking for -- remember this. Now the scientists say that only two per cent of information goes through the eyes; ninety -- eight percent is debarred, rejected, censored. for the simple reason that your eyes don't want your head to be overloaded. It is already overloaded. If all the information goes in within twenty-four hours you will go cuckoo. It has to be prevented. So only that which you are seeking and searching for is allowed. It is an inbuilt process.

For example, many people pass along the street, the same street, every day, but they all look at different things. The street is the same -- the houses, the trees, the people, everything is the same, but they all see different things. A thief passing on the street will be focussed on the policeman, he will not look at anybody else but the policeman will immediately enter his mind, because he is afraid and alert. The hungry person will only look at the hotels and the restaurants -- but the person who is not hungry may not look at the hotels and the restaurants at all. The person who has lived without any sexual repression may not look at women or men, but the celibate, the monk, the nun

-- the people who have taken the vow of repressing their sexuality -- will look only at women and men. Their whole interest will be there -- nothing else will enter their minds.

So remember it, we find only that for which we are looking. And bliss is possible. It comes each moment but you never recognise it because you are running after money, power, prestige -- who cares about bliss? You say 'We will see about bliss when we retire, this is not the time.' But by the time you retire you have become so accustomed to running after power, prestige, money, that now you cannot look at bliss; it has become a life-long habit to overlook it, not to recognise it. Habits die very hard.

So it has to become a deliberate search. From this moment look for bliss in every possible opportunity.

For example, right now if you become silent then the sound of the insects and the silence of the night... and suddenly a breeze of bliss, suddenly it is there. You start falling into a restful moment. Something settles -- a pause, an interval -- and you can recognise that this is a beautiful moment.

Just go on watching, go on deliberately looking for it. And it is not very far away, it is just around the corner.

MIND YOUR BUSY-NESS

(Because there are certain things you can only know when you've got plenty of time.)

For them there is no short-cut. And all that is great belongs to that category. Only small things can be attained quickly. Coffee can be instant -- -- love cannot be. Instant love cannot be love. Instant simply means you are not even ready to pay the little patience for it.

One should learn to be patient -- to be ready to wait with open doors, with a welcoming heart, but not in a hurry, not demanding, not forcing things. And the miracle, the paradox, is that the less you force things, the more quickly they happen. The more you force them, the longer it takes.

Because meditation has to be learned -- and meditation only means stilling of the mind, the silencing of the mind -- you cannot be in a hurry. If you are in a hurry your mind will remain in a turmoil. You will be jumping ahead of yourself, you will be so interested in the result that you will not be able to give total attention to the present -- you will be looking at the future. And the meditator has to be in the present; he has to forget all about the future, all about ends and results. He has to be so attuned, so in an at onement with existence right now that he is not concerned With anything else. Of course this is possible only if one is patient.

The word 'patience' became associated with the ill people; we call them 'patients'. It became associated with ill people, with sick people, for a certain reasons healing cannot be forced, you have to wait -- you have to allow nature to work. All that medicine does is to help you to wait, it gives you hope to wait.

They say that the common cold is cured within seven days if you don't

take any medicine, and it is cured in one week if you take medicine. Medicine does not make much difference, the cold takes its own time, but if you don't take medicine then those seven days look very long. Medicine helps you to hope that you are doing whatsoever needs to be done. And the more famous your doctor is... The more you have to pay for the doctor and the hospital, the better, because it gives you more hope and in hope you can wait, you can be patient. That's why the word 'patient' became synonymous with the ill person. And in a sense we are all ill, ill without god, sick without god. We are carrying wounds and they all need to be healed.

Religion is a healing process, spiritual healing. One has to be patient, so much so that one need not bother about the result. One should be in the present, in the now, in the here, and in deep trust that whenever the time is ripe it is going to happen, it has nothing to do with you.

One of the greatest statements of Krishna in Gita is s Do the work and leave the result to god; that is none of your business. Action is your business and the result is god's.

ESSENCE D'ENLIGHTENMENT

Man can stink, man can also be fragrant. It all depends on how you live, on how you approach life. If one never learns the art of living life stinks stinks badly, because unless you learn the art of living you can't have grace, you can't have beauty, you can't have bliss, you can't have truth, you can't have love, and without all these experience, how can there be fragrance?

One comes with a great potential but very few people use that potential, it remains unused. And when water is dormant it starts stinking; any energy that remains dormant goes sour -- it needs dynamic flow. One should be more like a river than like a pond.

My sannyasins have to become dynamic, always moving, moving into the unknown, moving into the unfamiliar, always reaching for the stars. And then there is great fragrance. In the old days that fragrance was called god, nirvana, enlightenment. It is nothing but life blossoming.

YOU'RE A ONE-FF

Everyone is unique. God never duplicates, he never makes two people alike; he respects the individual. He is not like an assembly line is the factory of a car manufacturer; he never repeats. There has never been a person like you, there isn't now and there never will be again. This is god's way of paying respect to the individual.

But our society does not give any respect to the individual; it teaches you not to be yourself but somebody else. It teaches you to be a Jesus or a Buddha or a Krishna. That's why Christianity, Hinduism, Mohammedanism, exist. Society teaches you to be imitators, and when people become imitators they become ugly, pseudo, phony. Then they have a double personality: on the surface one thing, in the depth something else, just the opposite of it.

My sannyasins have to be simply one. You are not to be an imitation of

anybody, you just have to be yourself. To accept oneself as one is the first step in growing, in becoming adult. To love oneself is the first step in loving god -- because this is the way he has made you -- To love his creation is to love the creator -- and we are his creation. It is against god to be somebody else. Just be yourself.

Love and respect yourself and never compromise for anything. And then you will be surprised how much growth starts happening of its own accord... as if rocks have been removed and the river has started flowing.

(You've got to be one and to have won you your *own* truth. Osho is talking to another sannyasin.)

Sannyas is courage, the courage to drop out of all traditions, the courage to discard all ideologies, the courage to renounce the whole past, the courage to start anew from ABC, as if you are born today.

Once these things are fulfilled you have started moving towards god, towards truth, because truth is not a tradition, not a convention, not a church, not a race. Truth cannot be delivered to you by the past. Nobody can give it to you, it has to be discovered by you and only by you. Unless the truth is yours it is not true.

Truth certainly liberates, as Jesus says, but I would like to make a condition to that statement; truth liberates only when it is your own. If it is somebody else's it binds you, it never liberates.

EXISTENTIAL EQUATION

Man appears very small from the outside, but if you look at yourself from your own centre, from inside, you are as infinite as the sky itself. You are eternal -- -no beginning, no end, no birth, no death. But a very funny and strange thing is that we know ourselves only through a mirror. If others know us only from the outside that is understandable because they cannot enter into your centre, that is not possible, nobody can become part of your interiority. So they look at you from the outside -- that's perfectly right. They only know your boundary, and that boundary is not really yours but your body's. But the strange thing is that we look at *ourselves* through a mirror.

Looking through a mirror means looking at yourself from outside. While you can stand within you are trying to look at yourself as others look at you. That is why we create a very wrong notion of ourselves.

When Socrates and people like him say, 'Know thyself' they are saying drop the mirror, close your eyes, go within and see from there. And that's what mean by meditation: go within and see from there, only then will you know your skylike consciousness. And once you have tasted of it, that oceanic experience, all misery disappears, all darkness disappears; suddenly you are part of god himself.

One of the great disciples of George Gurdjieff, P.D. Ouspensky, has written a very beautiful statement. On the surface it is illogical. He says that the part can never be equal to the whole. It is obvious, simple arithmetic, that

the part can never be equal to the whole. How can my finger be equal to the whole of me? -- the part is bound to be smaller than the whole. But Ouspensky says there is an inner experience where the part is equal to the whole, exactly equal to the whole. Now that is illogical, beyond mathematics, but certainly true.

When you know yourself from inside suddenly you are not only part of god, you are god. The part is equal to the whole. hence the declaration of the Upanishads 'Aham Brahmasmi' -- I am god. It has nothing to do with ego, it is a simple statement of an inner reality.

Going All the Way

Chapter #18

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CONSCIOUSNESS V. CONDITIONING

(That's the struggle inherent in sannyas. It's because of society's diligence in dampening all our attempts to be blissful that we have to work to actualise something which is actually part of us.)

Society creates all kinds of hindrances for us to reach our own nature. It does not allow us to be ourselves. The whole effort of culture, the religion, civilisation, education, is not to allow you to be your own self, to be your own natural self, not to allow you spontaneity, for the simple reason that the spontaneous person cannot be manipulated. If people are to be manipulated -- politically, socially, religiously -- then their spontaneity has to be destroyed, they have to be made pseudo, plastic, phony. Only phoniness can be manipulated, only the mask can be manipulated; the personality can be manipulated, not the individuality.

They do all kinds of tricks and have subtle strategies, so everybody is covered by social conditioning that hinders self-discovery; hence the need to be industrious. It is really unnecessary but we are brought up in the wrong kind of society, and only the wrong kind of society has existed up to now. We have not yet been able to make a natural, life-affirmative culture. That has not happened yet, It is yet to happen. But we cannot wait.

So each sannyasin has to make every effort at least for himself, so that it can happen within him and that will also trigger the process of happening in others. But the first concern is your own being, and everything else is secondary. Hence I am very clear about it: my sannyasins have to be selfish. Their first concern is not society, not the church, not the world, not humanity,

not even god; their first responsibility and concern is their own innermost core -- it has to be discovered.

Once it is discovered everything else becomes easy, it comes of its own accord. Then love flows, compassion flows, prayer flows -- they are by-products.

PAS-DE-BLISS

(Osho talks about moving the energy from the head to the heart, because that is where joy starts.)

Bliss is the fragrance of the youthful heart. One thing very essential to be remembered is that the head is always old, never young. Even the head of a young person is old, even the head of a one-day-old person is old, it is twenty-four hours old. And the heart is always young, never old; even the heart of an eighty-year-old person is young.

The reason why it is so is simple. The head accumulates thoughts, experiences, and whatsoever you have experienced is past. You have read something, you have heard something, you have lived certain experiences -- they are all past. The head accumulates memory. The head is really a memory system -- that's why the work of the head can be done by a computer, because the head can easily memorize.

Memory is a mechanical phenomenon, but the computer can only repeat that which has already been fed to it, it cannot give any original idea. One cannot expect any original idea from a computer, it is impossible -- from where will it get it? It can make new combinations out of old thoughts but that will not be original. Every part will be old, just the combination may appear new. It will be a composition of old fragments but nothing original. Nothing original has ever come out of the head.

That's why pundits are parrots, they are computers. They recite the scriptures efficiently, perfectly, but with no originality. It is never young, never fresh -- it cannot be -- because mind is a memory system and how can a memory be new? That is impossible, that is asking something absurd; it cannot happen.

The heart has no memory system, it lives moment to moment. That's why the person who is leaning more towards the heart is unreliable, he is moody. You cannot predict him; he may be one thing right now and another thing next moment because he is not repetitive, only his future is; he is open-ended.

Bliss is possible only through the heart because the heart can dance in the moment, in the present, now, here. And bliss is nothing but the experience of now and here. When the past suddenly disappears and there is no future and only this moment in its crystal purity, then suddenly there is a dance. It is a feel, not a thought. It is more like music than like mathematics. It is pure, not prose at all. And if one lives closer to the heart one really lives.

The heady person only pretends to live. He hopes to live, he thinks he lives, but everything is just in the head; he is never in contact with life, with reality. His thoughts are always creating a barrier. The heart has no thoughts, hence it is in immediate contact with reality.

God has been known through the heart, truth has been experienced through the heart, love has been lived through the heart -- all that is great happens through the heart. Sannyas is a heart phenomenon.

So remember it: move your energy more and more away from the head and towards the heart. The day the whole energy is centered in the heart and the head is left far behind one has arrived home. Then one tastes eternity, eternal beauty and eternal youthfulness. And the freshness of it and the grace of it is immeasurable.

(And the same can be said about truth. Osho talks to Satyena.)

The truth is not in the scriptures, it is not to be found in philosophies or ideologies. The truth is existential, not intellectual. It is now, it is here. It is within you, it is within me, it is both within and without. This is it!

One has to be utterly in the present to know it -- and the knowing is not knowledge, it's feeling, experiencing, because you are not separate from it so you cannot know it like other things. Hence science will never know it because science always tries to reduce everything to an object. Its search is for the objective, it has to be there in front of us -- and truth can never be there in front of you. It is your very consciousness; you cannot make an object out of it, it is your subjectivity. It is not on the table before the scientist, truth is the scientist's very consciousness. All those objects are in front of truth but truth can never be in front of you.

That's why, except for meditation, there has never been any way to experience it. Meditation removes all objects, removes all content. It is simply a process of eliminating and removing everything. It empties you and when there is nothing left, only you are there. And then you cannot avoid it, then you cannot escape, then you have to experience it; then that experience is inevitable. I call it simply the truth.

(Vidyarthi has his first lesson in learning.)

Very few people are capable of learning because everybody carries the idea that they already know.

To be available to learn means to function from a state of not-knowing. But everybody is carrying a certain quantity of knowledge more or less, everybody is knowledgeable. That knowledgeability is a hindrance in learning. And to be a disciple means to be able to learn. Hence for the sannyasin the only thing to be renounced is knowledge, knowledgeability. All that is borrowed should be put aside. Unless you know, remember, you don't know. What the Bible says is not significant for you, what the Gita says is not of any help to you. It can simply decorate your ego but it won't help you in the ultimate sense of delivering you from misery, liberating you from all kinds of bondages.

Put aside all knowledge and then one is available, open, ready, vulnerable. That is the state of a learner, and one should remain a learner for the whole of one's life, just like Socrates who, even at the moment of death, was learning. While dying he was learning. He told his disciples not to cry and weep and not to make a scene. He told them 'You can do all this when I am gone, you will

have enough time. Right now don't disturb me because something immensely beautiful is happening death is happening -- and I don't want to miss this opportunity to learn about death because have waited my whole life for this moment. Life have learned about, life I have known; now death is there confronting me and I want to experience it. So keep quiet -- crying, weeping and all this drama you can do later on.'

He watched his death and he went on telling his disciples, 'My body has become numb up to my knees' because he had been given poison and the poison was slowly working. And he said 'Remember one thing I am dead up to my knees but my feeling of myself is as entire as ever, it is not less.' Then, 'up to my waist I am dead', he said 'I can feel only half of my body -- but my consciousness is as entire as ever. So it seems that the death of the body cannot be the death of consciousness.' It was a great deduction, a great conclusion, and not a philosophical conclusion but as scientific as it could be. And he went on saying 'Now I cannot feel my hands.'

He told a disciple to pinch his hands and he said, 'I cannot feel it, but my consciousness is as entire as ever.' The last thing he uttered was 'Now my tongue is getting numb -- I may not be able to say any more. This is my last statement, that my consciousness is absolutely entire, nothing has died in it. The body is almost dead, ninety per cent dead, soon it will be one-hundred per cent dead, but it seems I am going to live forever -- life is eternal.' This is the way of a true disciple, of a learner, of a Vidyarthi.

WHEN YOUR LOVE-LIFE FEELS LIKE DEATH

(Osho talks to Christine about what it really means to be a Christian.)

To be a Christian does not mean to belong to Christianity. The people who think they have become Christians because they belong to the Christian church are just deceiving themselves. Unless you belong to the world of love you are not a Christian. And the world of love is not a church, the world of love is not a creed. It is neither Catholic nor Protestant nor Hindu nor Mohammedan.

The word 'Christ' is very beautiful; it simply means the crowned one. It is very strange in reference to Christ because he is the crucified one. But it has great significance. Unless one crucifies one's ego one is not crowned -- that's the whole meaning of Jesus' crucifixion and resurrection. His resurrection is his crowning. He dies as a son of man and is reborn as a son of god. That story depicts the whole process of religious transformation.

It can happen only through love. That is why Jesus says god is love; he makes them synonymous. Love, and love without any conditions -- -that's the only way to come closer to Christ-consciousness. In the East we call it Buddha-consciousness -- it is the same phenomenon.

Christine does not mean believing in a certain dogma; it means living love, the way Christ lived. He lived in love, he died in love. And that is the greatest experience: to both live and die in love. His last words were a prayer to god to forgive these people, the people who were crucifying him. He was praying for them to be forgiven because they did not know what they were doing. That was his last utterance. This is pure love!

Unless one is ready to sacrifice oneself in love, one cannot attain the ultimate in consciousness -- and that is the goal of sannyas.

To be a sannyasin is *really* to be a Christian. But the same thing can be said about other religions too: to be a sannyasin is to be *really* a Mohammedan or to be *really* a Buddhist or to be *really* a Hindu. The important thing is that word 'really' -- that has to be underlined with red ink.

JUST BORN TO BE A BUDDHA

(Siddhartha was the name of Buddha before he became enlightened. Osho told us a story about him.)

The day Buddha was born a very old sage from the Himalayas rushed towards the capital, Kapilvastu -- that was Buddha's father's capital. It was just in the valleys underneath the Himalayas, on the border of India and Nepal. The sage was immensely respected by the people but he had not come down to the plains; for at least fifty years nobody had ever seen him. Thousands of time they asked him, 'Come down to the plains because many people cannot come to such heights to see you -- the climb is arduous, difficult, dangerous.' But he never agreed to.

And the day Buddha was born the sage suddenly rushed from his cave towards the plains. His disciples followed, they asked 'What has happened?' And he was doing two very strange things... because nobody had ever seen him doing such things -- he was almost one-hundredandfifty years old, that was the legend about him, he was crying and laughing together.

He travelled the distance in twenty-four hours. Buddha's father fell at his feet and received him into the palace. It was a great blessing and particularly at such a moment when a child was born to the king. The king had waited his whole life for only two things: a visit from this sage -- that has been a deep longing in him -- and the other was the birth of a child, because he had no son and he was getting old and his whole kingdom would be without an heir; So these were his two longings and they were both filled almost simultaneously. He rejoiced! He said 'It is a miracle. The child for whom I have been waiting and waiting is born and you have come -- this is the greatest day of my life.'

The old man said, 'First things first: I would like to see the child.' The child was brought in and the old man touched the feet of the child. That was strange! And again he started crying and weeping. The king was very much puzzled and he asked 'What is the matter? Why are you crying and why are you laughing? It looks insane.' The old man said 'I am crying because I will not be able to see this child becoming a Buddha -- my death is very close. And I am rejoicing and laughing because this child has already done everything that is needed to be a Buddha, born perfect.'

The king asked him 'You give him a name,' and Siddhartha was given by that ancient old sage. Siddhartha means one who has already achieved it. Siddha means one who has achieved, artha means the meaning, the purpose; one who has achieved the meaning and purpose of life already. It is just a question of time for the unfolding, for others to recognise it. The bud is there, when the right season comes it will become a flower.

The old sage said, 'It is inevitable that this child is going to become a Buddha. I am crying because I will not be able to see this flowering, I will not be here any more -- my work is finished. And I am rejoicing at the same time because it is a rare moment to see a man who is born perfect. Now it is only a question of a little time for the unfolding.'

In fact that is the story of every man, every man is a Siddhartha. It is only a question how much time you take for unfolding -- one life, two lives, three lives. It is only a question of time, otherwise everybody is born a Siddhartha. It is one of the most beautiful names ever given to anybody.

And the old sage's prophecy was fulfilled: one day that child blossomed and became one of the most beautiful flowers ever.

-- How long will you be here?

-- I'm always here but tomorrow I may die.

-- Good! Then die tomorrow but don't die today. Tomorrow never comes -- don't be worried about it.

LOVE BORN OF JOY IS A JOKE

(You can love out of misery or blissery. Osho is addressing Anand Lida.)
When love is out of misery it is never noble, it cannot be.

Love born out of misery is a need. You are not rejoicing in your being, you are miserable; you need the other to make you happy. You will be dependent on the other, and dependence cannot be noble. Only freedom is noble. Dependence is ugly, it is a slavery. and because you depend for your happiness on the other you will not be able even to forgive the other. There will be a deep deep vengefulness -- that's why lovers go on quarrelling. They cannot be separate and they cannot be together. Separate, they are miserable; together, they become slaves.

When love is born out of blissfulness it is a totally different story. If the first kind of love is a tragedy then the second kind of love is a comedy (laughter), it is laughter all the way! It is hilarious (more laughter)... for the simple reason that now there is no dependence on the other. You are not using the other as a means. There is no need in fact for the other; you are simply sharing your joy -- it is a gift. And when one gives there is nobility; when one begs, of course it cannot be noble, a beggar cannot be noble. When one gives out of abundance one is an emperor -- and that brings nobility.

In becoming a sannyasin become blissful. That's what meditation is for, to make you blissful in your aloneness. That is the first thing, love can only be the second. When you have blissfulness then share it, because by sharing, it grows; you don't lose anything by sharing it, you gain. It is a totally different mathematics: the more you give, the more you have; the less you give, the less you have . If you stop giving, it disappears from you; if you want to have infinite love and joy then go on giving infinitely, unconditionally.

That ultimate experience, when one is ready to give infinitely, is called the experience of god. It is pouring oneself into existence with joy. It is just like the river pouring itself into the ocean: it loses nothing, it becomes the ocean.

LIFE IS A HAPPY-EN-ING

(It's a process not a thing, Osho tells Gatyö.)

It is a long beginningless, endless process of events. Unless we understand its dynamism we are going to miss its flavour, its joy, its fragrance. And if we don't understand its riverlike quality we may start creating little ponds because they look safer, secure, comfortable. But a pond is a dead phenomenon; a river is alive. And the pond is not going anywhere, it is static, stagnant; the river is always reaching closer and closer to the ocean, it is always enquiring into some unknown source, because it has come from the ocean and it is going back to the original source. By merging with the ocean it will find its original home.

So only a dynamic life comes to know god, otherwise people are just static and stagnant. They cling, they cling to everything. They don't want to grow; they are afraid of growth, they are afraid of the unknown, they are afraid of any adventure. And sannyas is the greatest adventure there is, because you will have to learn to renounce the known for the unknown, you will have to risk the familiar for the unfamiliar. But the moment you start risking and gambling you gather courage and you take the jump. For the first time you experience ecstasy -- otherwise it is only a word, very few people have experienced it.

One experiences ecstasy only in that interval when one leaves the known for the unknown. That pause, that interval, is the moment one becomes aware of life at its peak, the Everest of consciousness, That is ecstasy, and to know it is to know all, to miss it is to have lived in vain.

Going All the Way

Chapter #19

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GIVE GRABLESSLY

Man's misery consists in his incapacity to give love. He asks for love but he is not willing to give; he demands, but he has completely forgotten that unless you give you cannot get. Giving comes first and then getting is inevitable, it happens of its own accord. And when love comes without your asking, it brings happiness. When you ask in the first place it cannot come. If it comes it will be false, pseudo, hence it will not bring happiness. The flowers will not be real and they will not have any fragrance.

This is something very fundamental for every sannyasin to understand: give and forget about getting it back. It comes back, it comes back a thousandfold, it starts showering on you. That's the very nature of existence: whatsoever we give to it comes back to us, and nature is not miserly. But if you have any conditions then you create the barrier. Any demand and you have broken the bridge. Love has to be given without any desire for getting and then bliss is yours.

ROOTIN' FOR YOURSELF

(Sannyas is a rebellion that turns you totally inside out.)

The greatest spiritual phenomenon is rebellion. Remember the distinction between revolution and rebellion: revolution is political, social, extrovert; rebellion is inner, individual, spiritual. Revolution is bound to be superficial; it cannot go deep because its whole concern is to change the structure. The structure consists of the circumference of things, it is not the centre, it is not

the root. Revolution is like pruning the branches and the leaves; the leaves will come up again, in fact the foliage will become thicker by pruning. That's why every revolution has failed.

And in the wake of every revolution something absolutely against the revolution has settled. It happened in the French revolution, it happened in the Russian revolution, it happened in the Chinese. It has been man's whole history. Every revolution becomes anti-revolutionary finally, it starts destroying itself because it never touches the roots.

Rebellion cuts the roots and then the leaves wither away of their own accord. Not the structure but man's consciousness has to be changed, not his behaviour but his being has to be changed. That is rebellion. Sannyas is pure rebellion.

HAVE A GOOD LOOK -- AND LOOK GOOD

(Insight and beauty are by-products of meditation, Osho tells Dhyani Michiko.)

Meditation brings both. On one hand it brings tremendous beauty to your being because it brings the spring to your soul. Thousands of flowers suddenly burst into explosion. And on the other hand it brings a great insight into things -- that is wisdom. Wisdom is not knowledge, wisdom is clarity, the capacity to see things as they are.

Your name precisely defines the whole process of sannyas. Begin in meditation, and beauty and wisdom will be the outcome of it. In following the path of meditation one becomes beautiful and wise. And to be beautiful and wise is more than one can ask for.

(The ability to be alone and love it is part of the bargain too.)

Meditation is the art of being alone, absolutely alone, forgetting the whole world and its concerns, its worries, its tensions as if it does not exist any more. When you come to that space inside you when only you are and nothing else exists, that is aloneness. But remember, it is not loneliness. You are not lonely, you are with yourself. It is not negative, you are not missing anything; in fact for the first time you are with yourself, for the first time you are not lonely. Aloneness is just the opposite of loneliness.

Ordinarily people are lonely even when they are in a crowd. You can see in the trains, in the clubs in the hotels, on the streets, thousands of people rushing hither and thither and all look lonely. You can see in their eyes that they are all searching for 'something' and there is frustration, they are not finding it.

Even while they are with friends they are lonely, somehow trying to fool themselves that they are not lonely. But how long can you fool yourself? Sooner or later you have to recognise it, the truth cannot be ignored for long. Even lovers are lonely. Maybe in the days when you begin a new love affair you can fool yourself and the other, you can both conspire in fooling each other -- that is what is called the honeymoon. It is a conspiracy. Two persons have agreed to fool each other; it is a contract. But for how long? -- one

week, two weeks, three weeks at the most. If you are American then one week, if you are British then three weeks! (laughter) If you are an Indian then it can remain for your whole life because in fact in India the honeymoon never begins. It is just a marriage, no honeymoon. Indians have been so afraid that sooner or later the honeymoon will be finished, that they never begin it, it is better not to begin it. They never go on a honeymoon, they simply start it businesslike, because that's how it has to become sooner or later. It is better from the very beginning to know that it is just hell and nothing else. Those three weeks of being in heaven will make it look even worse than it is, because compared with those flights of fantasy, coming back to the earth will look as if you have failed, you have missed.

So Indians have completely eradicated the idea of a honeymoon. Marriage starts in a businesslike way, it is not a love affair. The lovers are not really lovers at all; the parents decide, the astrologers decide, the society decides. They begin in a business-like way, everything is considered except their hearts. Then it can remain for your whole life, but it is ugly.

Whether American style, British or Indian, it makes no difference; people are lonely, very lonely. They are surrounded by the family and the children and everything but still something deep down is empty.

One tries to forget it through alcohol and through many other things, but they are all in a way alcoholic. Anything that can help you to forget yourself and your loneliness, sitting in a movie, looking at the TV, going to see a volleyball match... Somehow trying to forget it all. But for how long can you forget, for how long can you watch TV? Yes, people are watching TV for five or six hours, glued to their chairs. But sooner or later you have to come back to yourself and again the same emptiness welcomes you, the same loneliness.

People are lonely in crowds, lonely in their relationship. But meditation makes a miracle happen: you are alone and not lonely. For the first time you are with yourself and enjoying it, rejoicing in it.

The moment you start rejoicing in your aloneness it becomes wisdom. Then you are no more dependent on anybody; you have found the source of bliss within yourself -- that is wisdom. Now you have immense freedom, now you can be anywhere, even in hell, and you will be blissful.

It has been said that the blissful people go to heaven -- that is absolutely wrong. I say to you wherever blissful people go there is heaven. It is not certain that they go to heaven but wherever they go it is heaven. And wherever the miserable people go it is hell. Looking at the faces of your so-called saints I can predict that wherever they are they must be in hell. Their faces are so miserable, so Christian, so Hindu, not human at all, inhuman. They cannot enjoy any thing.

Just the other day I read a statement by the Polack pope that sex is good... as long as you don't enjoy it (laughter). This is beautiful! (much laughter)

HIS COMMANDMENT, OUR CRIME

(We might end up in a situation like that of Jesus, Osho warns us tonight. Society couldn't forgive Jesus for his joy.)

Jesus said again and again to his disciples to rejoice. That was his sin. All other things are rationalisations -- that he was trying to prove himself the messiah, the Christ and he was not. These are just rationalisations trying to hide the real fact. The real fact was that he was a blissful person and he was making his bliss infectious, and the establishment became afraid, scared.

So if one wants to be blissful... And by being my sannyasin you have to be blissful, that's the only should. There is only one commandment: Be blissful and forget all the other nine. Even if you have to break the other nine it is perfectly okay but be blissful.

And certainly a strong spirit is needed. So remember your name, Peter, be rocklike. You will have to fight the whole miserable lot that is around you. But one thing is good about bliss, that it is really powerful, if you decide to be blissful the whole world of misery cannot destroy your bliss.

It can kill you (much laughter)... but it cannot destroy your bliss.

(Perhaps the expression on the sannyasin's face is somewhat apprehensive. Osho chuckles and reassures him.)

-- Don't worry!

It won't kill you first, it will kill me first. Your number will come much much later... maybe it will not come at all because I have two hundred thousand sannyasins. But you are all going to be caught -- that's the reason for the orange. Jesus' disciples escaped at the right moment; my disciples cannot escape -- I have made every arrangement so that you will be caught!

ARRIVING IS WHEN YOU'VE STOPPED WANTING TO

The first great meditator in the world, Patanjali, defined meditation as a state of thoughtless awareness. But it can exist in two ways. It can be thoughtless yet there may be hidden seeds out of which new thoughts can arise... it can be seedless, then there will be no question of thoughts ever arising. The first of meditation Patanjali calls *sabij*, with seeds. The second he calls *nirbij* without seeds. It is possible to get rid of thoughts very easily, but to get rid of the seeds is far more difficult because they are very subtle, they are yet unmanifest.

But once you have got rid of thoughts you become capable of seeing in your own depth, if there are any seeds, any eggs, if there is any desire left.

Even the desire to attain to god is a seed even the desire to be blissful is a seed even the desire for truth is a seed.

So first the meditator has to get rid of the whole jumble and junk of thoughts and then he has to search for seeds, possible seeds, and then he has to uproot those seeds too.

The first step is to become thoughtless, the second step is to become desireless, and in these two steps the whole journey is complete. When there are no thoughts and no desires one has arrived, one has found the home -- and we are all searching for it.

MIND V. CONSCIOUSNESS: IT NEEDS NOT A JUDGE BUT A WITNESS

(Osho is addressing Swami Nirvikalpo. His name means a state of choiceless awareness -- which defines exactly what meditation is.)

Meditation is a simple method. Your mind is like a TV screen. Memories are passing, images are passing, thoughts, desires, a thousand and one things are passing; it is always rush hour. And the road is almost like an Indian road -- no traffic rules, everybody, is going in every direction. One has to watch it without any evaluation, without any judgement without any choice, simply watching unconcerned as if it has nothing to do with you, you are just a witness. That is choiceless awareness.

If you choose, if you say 'This thought is good -- let me have it', or 'It is a beautiful desire, a beautiful dream, I should enjoy it a little more, I can go into it a little deeper'... if you choose you lose your witnessing. If you say 'This is bad, this is immoral, this is a sin, I should throw it out,' you start struggling, again you lose your witnessing.

You can lose your witnessing in two ways; either being for or against. And the whole secret of meditation is to be neither for nor to be against, but unconcerned, cool, without any preference, likes, dislikes, without any choice. If you can manage even a few moments of that witnessing one will be surprised how much bliss happens, how ecstatic one becomes.

In the beginning there are only a few moments, then those moments become bigger. And as you become a true witness, without any choice, in that moment the whole traffic disappears. Suddenly the TV screen just a white screen, there are no pictures at all. And to see your mind as utterly empty is the greatest experience in life because it turns your consciousness inwards. There is nothing to see there, so the consciousness takes a turn, a one-hundred-and-eighty degree turn, an about-turn. And in that turning you encounter yourself. That is selfknowledge, and to know oneself is to know all. You have found the door to the divine.

MIND IS MOVEMENT

(Or immobilisation is god-realisation. Osho is talking to Swami Sambhava.)

Sambhava means looking at things with equanimity, equilibrium, remaining in a total balance. Success comes, failure comes, and you remain equally the same, for you there is no difference -- that is Sambhava.

And things are happening every moment, a child is born to you and a parent dies, one day you are rich, another day you are poor, one day you are famous, another day you become just a nobody. To remain balanced in *all* possible situations, that is sambhava and that is the secret of sannyas.

A sannyasin is one who lives in equilibrium. For him everything is the same; life and death are both the same, youth and old age are both the same, day and night, summer, winter -- everything. He takes everything playfully, without any seriousness. Just visualise that and you will see that that is the very key. Then you are always in a state of tremendous silence. Nothing can shake you up, nothing can disturb you, nothing can distract you from your centre -- you are centred, grounded. That centering is sannyas.

So that has to be your work upon yourself. Slowly slowly let the pendulum not move far away between extremes, let it swing less and less and less and less, so a moment comes when it settles exactly in the middle. The moment the pendulum settles in the middle the clock stops. The same is true about the mind: the moment you settle in sambhava the mind stops. Mind is time, mind is a clock -- it keeps you moving like a pendulum. Unless you move like a pendulum it cannot work.

So from this very moment start working. Swing less and less so that one day that great moment comes to your life when all movement disappears. You are suddenly there and nothing, nothing at all, can shake you from your centre -- that day is the day of enlightenment.

UPSTREAM STRUGGLE OR DOWNSTREAM DANCE

(Sannyas is opting for the latter.)

The ego is very resistant, it is always in a search to fight with existence. It can survive only through fighting. The moment you drop the fight the ego dies, fighting is its nourishment; hence the ego is very much against surrender. It is ready to go to any length to fight, to suffer, to be miserable, but it is not ready to surrender. And by fighting with existence you are not going to gain anything; you will go on losing. How can one fight with existence? -- we are part of it. The part cannot fight with the whole. And if it fights it cannot hope to win -- that much is certain. There is no possibility of winning, one is bound to lose, and then there is frustration and misery and constant fear because it is a losing battle.

The sannyasin is one who seeing it surrenders the ego. He says to existence 'I am no more, you are.' He stops going upstream, he starts flowing with the stream wherever it is going. He drops all his individual goals, he simply becomes one with the whole and starts taking the destiny of the whole as his destiny too. Now there is no question of defeat, now all the way there is victory. And when there is victory every moment one is certainly in a state of ecstasy, constant ecstasy.

Going All the Way

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BRIDGE OR BLOCKADE?

(Osho talks on the relationship between existence and the person of ecstasy, as opposed to the misery-maker.)

The blissful person is always preferred by the whole existence. The miserable at the most is tolerated or ignored. The miserable cannot really be part of existence; he himself creates barriers, he makes walls around himself. The blissful person creates bridges, he relates with life, he relates because he rejoices in relating. He is open, available. Out of his bliss comes his trust. And remember, when you trust existence, existence trusts you.

Existence always pays you in the same coin. A sannyasin has to learn the art of being continuously blissful, irrespective of the situation. That's the difference between happiness and bliss. Happiness depends on a certain situation. The moment the situation disappears, happiness disappears; it is situational. Bliss is non-situational, it is always there. Whatsoever happens on the outside makes no difference.

One is blissful in life, one is blissful in death too, in success, in failure, in richness, in poverty, in sickness, in health. The polarities make no difference; one remains balanced exactly in the middle. To remain balanced like a tightrope walk is the whole meaning of sannyas.

TO VERBALISE IS TO FALSIFY

(Deva means god, or even better, godliness, Osho explains to Swami Deva Tony.)

God is not a person but a presence, not a flower but a fragrance; hence no statue can do justice to god. He has no boundary, no shape, no form.

The word 'god' can mislead one, because it gives one the feeling that he is a person; then he must be somewhere, then he must be someone. The whole idea of god the father, the supreme self, the creator -- all these attributes have arisen because of a misinterpretation. To think of god as a person is to miss the point. God is an experience like love. You cannot visualise love, you cannot visualise god either; you can experience both.

And the word 'Tony' means beyond praise. There is no possibility of praising god because what can we say about the ultimate? Whatsoever we say will be wrong. Lao Tzu says that to say the truth is to falsify it. The moment you utter it, it is no longer the truth, it becomes a lie. And all our prayers in the churches, in the temples, in the mosques, are nothing but praises of god: 'You are great, you are compassionate, you are this, you are that...' and god is beyond praise. All our words fall short, they are bound to fall short. They are needed for a human dialogue, they are useful, but the whole language is man's creation.

God knows no language. So to be in utter silence is the only true prayer. To say anything is to destroy it.

And silence has one beautiful thing about it: it is neither Christian nor Hindu nor Mohammedan. Whatsoever you say will be either Christian or Hindu or Mohammedan, because words have associations; words come from the past, from tradition. The Hindu praises god in one way, the Mohammedan in another, the Christian in still another. But silence cannot be different -- it is one. Then the Mohammedan and the Christian and the Hindu and the Jew and the Jaina and the Buddhist are all silent; then all religions have disappeared. Religions belong to the world of words, now what remains is religiousness. God has disappeared, what remains now is godliness -- the fragrance, the presence. It is felt in silence.

My whole effort here is to help you to be blissfully silent. And remember that condition -- blissfully, because one can be silent in a dead way, in a cold way, in a kind of indifference. That silence is not prayer, it is not alive at all -- how can it be prayer? It cannot breathe, it has no heartbeat; it is ice-cold.

The silence must be at the same time a song, it should have the flavour of the song. It will not have words but it will have a tune. It will be pure music, it will be dance. Only then, when silence is blissful, does one come in contact with godliness.

(Jutta happens to follow next. Before he hands her the name-sheet Osho pauses and grins.)

Now your name creates a trouble for me. Jutta means praise of the lord -- but I have my own ways!

This will be your full name: Ma Shanti Jutta. Shanti means silent -- silent praise of the lord. Jutta is Hebrew and I am also a Jew so I know how to trick them! (laughter)

There is no possibility of praising god. Whatsoever we say will come out of our minds because only the mind speaks; the heart is always silent. And it is

the heart that has to communicate with god, not the head. The head is needed for the world and the heart for the further shore, for the beyond. The head has no possibility of even comprehending the beyond. It is beyond it, that's why it is called the beyond, but it is within the heart. What is beyond the head is not beyond the heart. What is beyond the head is within the heart, it is pulsating there already.

God is our very heartbeat, our life! To me life and god are absolutely synonymous; they don't mean two different things -- perhaps they are different petals of the same lotus.

In the East we have called the lotus one-thousand petalled. This one-thousand petalled lotus does not exist anywhere on the outside, it is the lotus of consciousness. And it is one-thousand petalled because consciousness has multi-dimensionality: love is one of the petals, freedom another, bliss still another, truth... and so on and so forth. All the great values for which we are searching and longing and for which we are thirsty and hungry, are all petals of the same lotus.

And by getting hold of one petal you will be able to reach the centre of the lotus, there is no need to go through all the petals. And once you have reached the centre you will know that *all* the petals are joined at the centre.

The journey begins in the heart and also ends in the heart. Words, thoughts, ideologies, religions, dogmas, doctrines -- they all belong to the head. The rabbis, the pundits, the popes -- they all belong to the head. The authentically religious person is nothing but a pure heart, an innocent heart; he is a kind of heartfulness, an overflowing heartfulness. But that experience is utterly silent, inexpressible, wordless. Because it is wordless, it is infinite, vast, immense. Falling into that silence where you can hear your own heartbeat is the praise of the lord.

So learn to be silent, bow down in silence to the earth, to the trees, to the moon, to the sun. It does not matter what the object is, what matters is bowing down -- surrender, that feeling of gratitude. Wherever one is full of gratitude there is a temple. Wherever such a man sits, that place becomes sacred; wherever he moves he transforms the energy because he carries his own Buddhafield around him. His silence, his joy, his love, his compassion -- it is all there, but absolutely silent.

A COP OF YOUR OWN CONSCIOUSNESS

(Meditation means watching the traffic of your thoughts, Osho explains to another sannyasin.)

That watchfulness is meditation. It is not the chanting of a mantra. That is sheer stupidity. You can call it transcendental stupidity (laughter)... but it is not meditation.

Meditation is simply watchfulness -- doing nothing but watching. Watching is not something to be done; you are simply there and the mind is moving, and you go on looking at it. In that very looking a miracle starts happening. The more intense your look, the more thoughts disappear. Moments come when suddenly your awareness is at a peak, at the optimum. In

that pause the mind disappears completely. Then one comes to know the arithmetic: if the mind is ninety-nine per cent, then awareness is one per cent; if awareness is ten per cent, then the mind is ninety per cent; if the awareness is fifty per cent, then mind is fifty per cent; the moment awareness is ninety-nine per cent the mind is one per cent. And when that fortunate moment comes when awareness is one hundred per cent, mind is nil. That is the moment when your whole energy takes a quantum leap, when for the first time you become aware of the meaning of life and its splendour.

Alfred means wise; that is the moment when one becomes wiser when wisdom explodes because now you have the clarity, the perceptiveness, the silence, awareness -- all that is needed for wisdom to arrive. You have prepared the ground. Then not even a single moment is lost; immediately, one becomes a Buddha, a Christ. That's what wisdom is: to become a Buddha, a Christ. Then one simply knows; without any knowledge one simply knows. And that knowing starts guiding you. Now you have an inner voice, an inner light, and it never commits any mistake, it never takes you in any wrong direction. It is essentially right; it is impossible for it to be wrong.

YOU CHOOSE THE BLUES

(It's up to us, Osho reminds us again tonight.)

Misery is a sin, and blissfulness is virtue, although for centuries just the opposite has been taught. People have been told that if you sin you will suffer, and If you are virtuous you will be rewarded by bliss. That is putting the whole thing upside-down.

I say if you are blissful virtue will follow you. Your life will have a certain sacredness. Your actions will be inevitably beautiful, graceful, in tune with existence, never against the law of the universe, always in accordance with it.

And if you are miserable, whatsoever you do you will do wrong. Out of misery good cannot happen. The miserable person sometimes intends to do good, his intentions are not suspect, but the ultimate result is always bad.

And you can see it all over the world. All the parents are trying to do good for their children, and they are all destroying them too. Their intentions are good, but they are miserable people; they are blind. They have not lived their life in a celebration. Their very vibe is poisonous, so what can good intentions do? That poison will ride upon their good intentions. Their good intentions will never be fulfilled; just the opposite will be the result. The politicians, the priests, are all full of good intentions but the outcome is this chaos in the whole world.

My insistence is: first, drop your misery -- and it can be dropped, just like that. It is only a question of not choosing it. It is your choice. You can decide not to be miserable, and then nothing can affect you. You can decide to be blissful. Try tomorrow (laughter). From the very morning decide to be blissful, and see whether what I am saying is possible or not.

Sometimes the old habits may come in; then immediately remind yourself that today you have decided to be blissful. Follow the decision. And if you can do it for one day, you can do it for your whole life.

In fact, if a person can be blissful for a single moment, he knows the art. Because you will not get two moments together; you will always get one moment at one time -- and that much of the secret you know! Right now you are blissful (laughter)... this is the secret -- just don't forget it!

CRIMINAL OR CHRIST

(Either way, you've got it coming to you because you're a threat to society, Osho warns Ma Prem Amrita.)

The only thing in existence that is immortal, that defies death, is love. The body dies, the mind dies -- everything that begins ends. Only love never dies, because it is our very nature. It never begins, hence it cannot end. It has always been with us; it's our very being.

The strange thing is, the society is very much against love. It tries in every possible way not to allow your loving nature to surface; it represses it. And then, instead of a humanity we have only a crowd of subhuman beings. And they are really in a mess... because they are no more animals. Animals are in a way happy. At least they don't have the popes to destroy their happiness, to give them commandments, to tell them what to do and what not to do. They live spontaneously; nobody disturbs their spontaneity.

Man is no more an animal and he is not yet a human. He has been prevented from being human by the vested interests. They don't want him to become animal again so in every way they punish the criminals so nobody falls from this subhuman state. And they punish Buddhas also. It is a strange world: they punish the criminals and they punish the saints, the sages.

The real saints are always punished. It is significant that when Jesus was crucified he was crucified just in between two criminals. On that day there were three crosses; on both sides of him there was a thief also crucified with him.

Society crucifies the person who falls below humanity because he becomes animal-like, and the society also crucifies the person who goes beyond subhumanity because he becomes godlike. Society is afraid of both, society wants you to be just in the middle. But to be in the middle is a very tense state. One is neither here nor there -- in a limbo, torn apart, one cannot be at ease, one cannot be at home.

Society is afraid of the criminal because he will create chaos. Society is afraid of the Christs and Buddhas also because they will also create chaos. In different ways they are both going to create chaos. The animal will create chaos because he will bring violence, aggression, destruction; and the Buddha will create chaos because he will release the energies of love.

Of course, the chaos created by the Buddhas is beautiful because out of that chaos all the stars are born, out of that chaos is creativity. But the society is against both. Society is going to be against me, too, and against my sannyasins too. So anybody who dares to be with me has to be absolutely ready: ready to risk, ready to gamble. And that is possible only if the relationship with me is of love.

Two types of people come to me: a few come intellectually convinced that

what I am saying is right -- their relationship with me is very fragile; they will not be able to sacrifice or risk. Whenever things are going good they will be with me, and when things start going bad they will not be with me. Not only that; they can even be against me just to protect themselves.

But the real sannyasins happens not out of intellectual conviction but out of a heartfelt longing. With the real sannyasin it is a love affair. Then one can sacrifice everything, even life itself, because love is far higher than life. Life is only an opportunity to achieve love, life is only a ladder towards love. Life is mortal, love is immortal, the mortal can be sacrificed for the immortal.

(Osho seems to pause for a split second, then adds something that makes one look twice new sannyasin.)

Remember it -- you will need it in your life.

GIVE YOUR EGO THE BOOT

(... and become god's flute. His name, Prabhupad, means at the feet of the lord -- surrendered, dedicated, Osho tells another new sannyasin.)

All that we have to surrender is the ego. It is in fact rubbish, but we don't have anything else. Everything else is god-given; only ego is what we have created. That which is already god-given cannot be surrendered, only that which we have created can be surrendered.

Sannyas means surrendering the ego and relaxing, feeling at home with existence, dropping all conflict and struggle, being in a let-go. And then immense bliss follows, infinite benediction showers; flowers and flowers rain, for the simple reason that you have removed the barrier. They were already showering; it is just that your barrier was not allowing you to have a contact, your eyes were closed. The sun rays were knocking on the doors.

The moment you drop the ego you open your eyes, you open your doors, and the sun comes rushing in, and the wind and the rain, and the whole existence suddenly starts flowing through you. You become a flute, and god starts singing beautiful songs on you.

That's how a sannyasin has to be -- a hollow bamboo flute. That's my symbol for a sannyasin, the hollow bamboo flute.

GRATEFUL OR GRUMPY

(The first is the attitude of the really religious person.)

One of the greatest mistakes in life is to take life for granted. It is a gift and one should be grateful for it; one should not take it for granted. We don't deserve it, we have not earned it; it has simply been given to us. We are not even worthy of it. And not only has life been given to us, love has been given to us, joy has been given to us, awareness has been given to us. Thousands of gifts are contained in the one gift of life.

To feel grateful towards existence is to be religious. But instead of feeling grateful people are continuously complaining. That's the only difference between the irreligious and the religious. The irreligious person is continually complaining; he is grumpy. And the religious person is contented. He is

always thankful because he feels more has been given to him than he could ever ask for.

And that is the way of the sannyasin.

LOVERLESS LOVE

(Love can exist in three ways Osho begins in his address to Ma Premal.)

The first is love as a relationship. One is loving only to a certain person, and that too at certain moments. When the person agrees with you, is according to you, is fulfilling your expectations, when he is just a shadow to you and you can possess him, then you are loving.

There are a thousand and one conditions in relationships. The moment any single condition is not fulfilled love disappears. Love turns into hatred any moment. The same person for whom you would have died -- you can kill him. So that is the lowest kind of love, love as relationship.

Your name, Premal, means the second kind of love. It is not a relationship; one is simply loving. It has nothing to do with somebody in particular, one is loving whether one is alone or with someone. One is loving with the trees, with the river, with the mountains. Sitting alone in one's room one is loving. Then love is just like the fragrance of a flower -- whether somebody is present or not does not matter.

This is transforming love from something very ordinary and animal into something extraordinary and human. Now love becomes a quality. That is the meaning of Premal.

There is one stage more, higher than that, but first one has to attain this second. And the second is the most important, even more important than the third, the highest, because once the second is there the third is bound to follow. You need not do anything about it.

The first is love as a relationship, the second is lovingness and the third is when one becomes love itself, so one is not even conscious that one is loving. In the second there is consciousness a certain self-consciousness that one is loving. That is the only flaw left. But you cannot remove it yourself, because if you do then again you will be there. Then more self-consciousness will arise: 'Look how great I am -- I have removed the last flaw! Now I am love, pure love.' But that 'I' is still there.

You cannot do anything; once you have attained to the second, you have to wait for the third -- it comes as a gift from god. It always comes. You deserve it because you have attained the second. Then one day suddenly the self-consciousness disappears and only pure love is left. Everybody will feel it; only you will not be conscious of it. And the more you are without self-consciousness, the more others will feel it.

So attain the second, and leave the third for god. We always have to leave something for him to do, otherwise he will be completely unemployed (laughter). And it won't be a good scene: god standing before an employment office in the queue.... That won't be a good sight. We have to leave a few things for god!

THE MELODY OF MINDLESSNESS

(That's the meaning of Omkar, Osho tells the last sannyasin.)

It is heard only when all other noise has been dropped, when the mind is without thoughts, without desires; the heart is without feelings, without emotions. When the mind and heart are both absolutely empty, then suddenly you hear something which was always there but which you had never heard; you were so preoccupied with other things.

Suddenly a great silent music is heard, a soundless sound, just a pure feeling of well-being, as if your whole body, mind and soul are in a subtle dance, as if each of your cells and fibres is pulsating and humming. That humming sound is called omkar. And that has to be heard, because in hearing it one comes to know the beauty, the grace, the benediction, the bliss of existence. In hearing it one has heard all the scriptures. In hearing it one has heard the Buddhas, the Christs, the Lao Tzus.

Going All the Way

Chapter #21

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BLISS IS A SPENDTHRIFT

(It's life is in its being shared, Osho tells Anand Angelo. To begin he explains the first meaning of Angelo: a bringer of truth.)

The state of bliss is a passage for god to enter into the world. Misery is like a cloud. The sun cannot penetrate the cloud although it is there, but when the sky is clouded you don't get the light.

Truth is always there, but our minds are full of clouds, dark clouds of misery, sadness, seriousness. That prevents us, that becomes a barrier between us and the truth. Once these clouds are dispersed the sun starts shining forth; you are bathed in it. And it is not only that you are transformed through it, you start delivering the message through your actions, gestures, words, silence.

Hence the other meaning of Angelo: the messenger of god. The blissful person is a messenger of god. That is inevitable. When you are blissful you are bound to share it. When you have the truth you cannot be miserly about it, because the mathematics of truth is that the more you give it, the more you have it, the less you give, the less you have. If you stop sharing, it dies. Sharing is its very breath, its very heartbeat.

TRUTH -- LESS A THEORY, MORE A FLAVOUR

(Osho is talking to Satya Antonella; she is from Italy.)

Satya means the truth -- not a theory about the truth but truth itself, the experience of it, the immediate communion with it, not going round and round in thinking. Thinking is always about and about; it goes on in circles.

Truth never comes through thinking -- that is not its way. When thinking stops, it is there. And truth is not an experience like other experiences, either. When you experience something it remains separate from you; when you experience truth you *are* it. The experiencer and the experienced are not two, the knower and the known are not two. The seer and the seen become one, the observed and the observer are exactly the same.

And Antonella means priceless. This experience of truth cannot be given by anybody to you, neither purchased or sold. It is not a commodity, it is not available in the market. One has to deserve it, one has to be worthy of it; one has to be absolutely receptive.

That's the whole function of sannyas -- to make you ready, worthy, deserving, receptive, open, so when the truth knocks at your door you are able to recognise the guest. Sannyas means preparing you as a host for the ultimate guest. And whenever the host is ready, the guest immediately appears, as if he were always waiting just for your readiness.

How long will you be here?

(Her reply is so soft-spoken as to render it almost inaudible but her body slumps to one side as she waves an arm about, and Osho has understood.)

Be here. That's the way Italians behave! Once they are here, they are here forever.

NOTHING TO LOSE BUT LOVELESSNESS

Love is not possible if one is arrogant, egoistic. Love is possible only if one puts the ego aside -- that's what makes one humble. Remember one thing: humbleness is not a state practised by the ego. The ego can practise humbleness, but then that humbleness is pseudo; hidden behind the facade of humbleness is ego. One can even become proud of one's humbleness; then one has missed the target. It is impossible to be proud of one's humbleness -- that is a contradiction in terms. Either you are proud or you are humble, you can't be both together.

So humbleness does not mean less ego, it means simply no ego. And the moment ego is totally put aside, discarded, love starts blossoming as if the spring has come suddenly to you. And there is not only one flower but thousands of flowers in your being. And great is the fragrance.

It is because of this experience of the spring and the flowers and the infinite fragrance that Jesus called god love. He came closer to the definition of god than anybody else before him. 'God is love, simply means god is only for those who are ready to risk their ego totally. But one loses nothing in losing the ego except one's misery, darkness, one's death.

All that is wrong with us is with us only because of the ego. The ego is the only problem, and egolessness, the only solution.

PRAYER: NOT SAID, NOT SAD

Prayer is not serious at all. If it is serious it is not prayer; it is something pseudo pretending to be prayer.

Prayer is childlike innocence. Prayer is playfulness, cheerfulness joyousness. And when prayer is nothing but rejoicing, then there is no point in keeping a separate time for it or doing it in the church every Sunday or every morning and evening in the temple or five times a day, like Mohammedans. If cheerfulness is prayer, then one can be cheerful twenty-four hours a day. And one *should* be in communion with god for twenty-four hours a day; less than that won't do. It is not possible to be prayerful for one hour, and for twenty-three hours just the opposite. But that's what the whole world is doing.

When you see people in the churches they are totally different people. When you meet the same people in their offices and in their shops unbelievable that these are the same people! How humble they were looking kneeling down in the church and praying to god, and now how aggressive, arrogant, egoistic, they are! And what they are for twenty -- three hours a day is their reality; that one hour is bogus, pretended.

But the whole of humanity is somehow living in deep hypocrisy. Not only are people deceiving each other, they are even trying to deceive god by creating a false prayer. What is one doing? - one is trying to cheat even god. And that is the ugliest thing even to imagine.

So I don't teach you to pray at a certain period every day before you go to sleep. It should not be a routine, it should be just your way of life. It should be something like breathing or like the heartbeat. It is not only that you breathe for one hour every Sunday in church and then drop it. Then there will be no more Sundays! You continue to breathe even your sleep.

And that's how prayer should be -- just a blissfulness. Then it is neither Christian nor Hindu nor Mohammedan, it is pure prayer.

NOT A COP-OUT BUT A DROP-OUT

(Sannyas is the disinheritance of one's past.)

Sannyas has to be a new birth, only then can it have any significance. Unless you discontinue with your past totally, irrevocably, you will not be able to really become a sannyasin. The past with all its rubbish and the garbage that others have loaded upon you, has simply to be discarded mercilessly.

The beginning of the inquiry into truth is possible only when you are absolutely free from all knowledge that others have given to you -- that's what I mean by discarding the past -- so one starts from ABC. One starts growing one's own. And the beauty of being one's own self is immense; it's inestimable, immeasurable. The greatest thing that can happen to a person is a new birth.

The first birth is bound to be ordinary because you will be dependent on the parents, and they have their vested interests. You will have to go to the college, to the university, and they have their vested interests. You will have to listen to the priest and to the politician and all kinds of advisors, and they have their vested interests. It is a vast conspiracy against a small child, a helpless child, who cannot defend himself, who cannot even argue, who does not even know what is happening and why it is happening, who has come just

like a clean slate. And people are writing all kinds of things on him. What they are writing he cannot read and they are writing without asking his permission. By the time he becomes capable of understanding what has been written on him, it has already gone too deep into his blood, into his bones, into his very marrow.

So the first birth is going to be a wastage. And I don't think that the day will ever come when we will be able to not destroy the child. It seems impossible. The parents cannot lose their grip; the society cannot lose its grip. They have to mould, shape, the child according to them, and of course they think they are doing it for the child's own good. And they sincerely believe it, they fanatically believe in what they are doing, because the same has been done to them by their parents, and so on and so forth.

God himself did the same with Adam and Eve. He started giving them ideas about what they should do and what they should not do. The first father -- and already the whole poisoning process has started. You should not eat from this tree. He would not allow them to have the freedom to taste all kinds of fruits and decide what is worth eating and what is not worth eating. He started manipulating, and since then every father has been doing the same.

So the only hope is the second birth; the first birth is bound to be hopeless. Sannyas is a second birth. Now you can consciously, deliberately become a dropout of the whole established pattern. You can consciously withdraw yourself and you can start afresh.

I don't give you any shoulds and should-nots. My work is basically negative. It is just to remove the conditioning that has been forced upon you. Once the conditioning is removed you are free to do whatsoever you want to do, to be yourself, authentically yourself. And the moment one is oneself, one starts growing, blossoming, flowering, flowing. Life starts taking on a new meaning, a splendour of its own.

HAPPINESS IS KEEPING PACE

(Lag behind life's dance and you are miserable, Osho says to Vardana.)

Life is not a thing but a process; it is continuously growing -- but everybody stops somewhere. Life goes on growing, but you stop; you start lagging behind. And the gap between you and life is your misery. And the gap becomes bigger every day because life goes on, the river goes on, and you are stuck somewhere. You have become obsessed with some place. You are no more part of the flowing river, you are clinging to some bank, and that clinging has become your security, your safety. You are now afraid to move with life.

The psychologists only became aware in the First World War that the average psychological age of human beings is somewhere between twelve and fourteen. The person may be eighty years old but his psychological age is only twelve. What does it mean? It means that somewhere near about twelve he stopped growing. The body went on but the mind stopped, so he behaves like a twelve-year-old child; psychologically he is juvenile, not even adult. And you can immediately see.... Just create a situation: insult him and he will go

into a tantrum, and you will immediately see the childishness of what he is doing, of what he is saying. He himself repents later on; he himself feels very sad and sorry about what he has done, for the simple reason that he can see the foolishness of it and he sees that he has fallen from the age of eighty to the age of twelve. He tries to patch things up; he goes and asks your forgiveness and says 'I did it in spite of myself' -- and all that nonsense. Now he is trying to come back somehow to his old pretension, to his old mask. But that mask is a mask; it is not your original face. The original face is hidden behind the mask.

What we are doing here is to help you see where you have stopped growing and to help you to move from there ... because to stop is to die. To become dormant is to become dead. To become stagnant simply means nothing else except that your life will stink. And the whole world is stinking for the simple reason that people are pretending to be somebody who they are not, and whatsoever they are, they are repressing it. But it comes up again and again; it surfaces again and again.

So there are two things to be done by the sannyasin: one: he should try to see where he has stopped growing -- all the meditations and the growth groups and all the work that is going on in this commune is to make you aware of where you are stuck -- and second, he should drop his clinging and start moving with the river. The moment you start flowing, great joy arises, the heart starts dancing. You are born anew. This is resurrection.

Life knows no end. Those who know how to grow, those who know how to keep in tune with existence and not lag behind, how not to rush ahead but just to be in tune, in step with life -- they go on growing even beyond death, because death is not the end. Life is an eternal procession -- beginningless, endless.

That is the meaning of your name, Vardana. Let it become your experience too.

NOT ACCUMULATING BUT AWAKING

(Osho talks further on the difference between knowledge and knowing.)

Knowledge can be accumulated without any awakening. It is a process which can go on happening even while you are asleep. It needs no awareness; it is a mechanical phenomenon. That's why now, particularly in Soviet Russia, they are trying to create methods of sleep-teaching. Hypnosis, sleep, has to be used as a teaching device, so the child is not to be left alone even when he is asleep. He is not to be allowed to dream his own dreams. Now society will manipulate even dreams; they can be manipulated. The child will be sleeping... now thousands of children in Russia *are* sleeping -- it is still an experiment, but they are succeeding in the experiment, and soon it will be applicable to everybody -- they are sleeping with earphones on, and while they are asleep something goes on being repeated in their ears, whisper-like, so it does not disturb their sleep, and soon they become accustomed to it. And the strange thing is, their minds go on learning. In the morning you can ask them questions and they will answer them, and even they are surprised because they did not know those answers before. Because they were taught while they were

asleep, they are not aware that they know the answers. But if you ask them the answer comes. Even the person is surprised as to where the answer is coming from ... because mind functions like a machine, like a computer.

So knowledge needs no awareness, but knowing is a totally different phenomenon. It needs awareness. My concern is not knowledge but knowing. I am not interested in imparting information to you; my interest is in waking you up so that you can see with your own eyes what the case is. What is this immense universe? And what is this consciousness within you? The moment you become fully acquainted with these two things, the within and the without you have known both your aspects, the outer and the inner. And that knowing liberates, it liberates one from all bondage -- then the night is over and the morning has come.

(In his address to Nagesh Osho expands more on the nature of knowing or wisdom. First he explains the meaning of Nagesh.)

Nagesh literally means the king of the serpents, but the serpent represents wisdom. In all the cultures of the world the serpent has always represented wisdom. Even Jesus says: "Be ye as wise as serpents."

There must be something in it, that the serpent has appealed to all the cultures, all the societies, Eastern and Western, and has given them some idea of it being wise. One thing is very special about the serpent, and that is, it has no ears but it can hear music. It can even dance to the tune of the music. And my feeling is that that phenomenon has triggered the idea of wisdom.

Only now have scientists been able to find what the reason is... because it was strange: snakes don't have anything comparable to ears, and when there are no ears and no eardrums, how can the music be heard? And it cannot be denied that it is heard. You can even see the snake and the serpent dancing, moving. The serpent-charmer simply plays on his instrument and the serpents start coming out of their hiding places, moving quickly towards the person. And they won't attack the person; they will surround him and dance with the tune.

Only recently has science been able to discover that the serpent does not hear from an ear, but his whole body is sensitive. There is no particular instrument for hearing, but his whole body functions as an ear. It is so sensitive, so receptive -- it is as if each cell of its body hears; the very vibe of the music pulsates his whole being.

And that's the quality of the wise man, that his whole being sees, hears, feels. He is no more confined to his senses, his seeing is not only of the eyes, he sees from his whole body. The moment he sees a sunset his whole body becomes just eyes. He feels the beauty of the sunset from every pore. When he listens to music, it is the same again: his whole being becomes sensitive -- turns into just a receptacle. He receives the music from each cell and fibre of his body, mind and soul. He is total -- that totality indicates wisdom.

So Nagesh metaphorically means total receptivity. And the moment you are totally receptive god is yours. God cannot be received partially, you have to be totally involved. You cannot hold yourself back; either you are in it or you are not in it. To be totally in the experience gives wisdom. Then

whatsoever the experience... if you are in love, be total in love and don't hold back; if you are dancing then dance totally, don't hold back; if you are singing then sing totally, don't hold back. Each act has to be total, and then from each act immense wisdom will be derived. You will become a reservoir of wisdom. When one is full of wisdom, one is a Buddha or a Christ. These people are not knowledgeable people, but they know, they understand.

BABY, IT'S DARK INSIDE!

Man ordinarily lives in unconsciousness. His whole inner being is dark. There is no light, not even a candle-light. That's why people don't want to go in, even though all the Buddhas have been saying to go in, to know yourself, to discover who you are, to ask who you are. People listen, but they don't even because they know that whenever they look inside there is only darkness and nothing else. Even a man like C.E.M. Joad, a very famous Western philosopher, was intrigued again and again, because he was reading Socrates, Buddha, Zarathustra and Jesus, and they were all saying one thing insistently: Know thyself, look within. And then he read a book of George Gurdjieff in which he talks about self-remembering: Remember yourself. Fortunately, he was ill and sick and taking rest in bed, and the doctors had said that for at least two months he could not leave the bed -- total rest. So with nothing to do he thought, 'Why not try? I am not going to lose anything, I am not doing anything else anyway, so lying down on the bed resting I can try to go within and see who I am.' He tried for a few minutes and then he wrote in his diary that it was useless, because there was only darkness and nothing else. And the man died, although he came very close to the key. Those two months would have become his most significant experience on earth. But he missed, and missed while just around the corner the door would have opened.

He needed somebody to remind him that when you look within and you see darkness, one thing is certain, that you are not darkness. You are the seer, and you are seeing darkness. Certainly one thing is certain that you are not the darkness, otherwise, how can you see? How can darkness see darkness? -- it is impossible. Just this much had to be told to the poor man and he might have tried again. But because he was just working on his own, just reading from the book, he tried it for a few minutes then dropped the idea and wrote about it in his diary -- and that was his last thing. Then he died after a few days. The diary was discovered later on.

It is this moment when a master is needed who can tell you the subtle difference. It was so simple; he would have immediately understood if somebody had indicated it. He was not a stupid person but very intellectual, intelligent, He would have followed the idea that if he could see darkness... not darkness, and that would have become a revelation. Then going on and on, deeper and deeper into darkness... just as every night has an end and the morning comes, every enquiry into one's darkness brings one to a point where the dawn.... That dawn is symbolic -- awakening, enlightenment.

And life is only an opportunity. If one attains sambodhi, one has fulfilled one's life. If one misses it, then the opportunity is lost, a great opportunity is

lost. And to be a sannyasin means now you are very close. The key is just right in front of you. It can be used. It can unlock the doors of your innermost chamber, and there god resides. At the innermost core of your being resides the most precious experience of your life, one which takes you beyond death, beyond time, into eternity.

So I am giving you one of the most important names possible. Always remember, it has to become an experience. And it can, it is everybody's birthright.

Going All the Way

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SERIOUSNESS IS SICKNESS

One has to be sincere but not serious. Ordinarily people think of them together. Seriousness is a disease, it is sickness; sincerity is health, sincerity has cheerfulness in it. The sincere person need not be serious at all. He has nothing to hide, he need not wear a mask; he can be as open as a child. And of course the child is bound to be playful, rejoicing.

In the past seriousness and sincerity became somehow associated and that destroyed the whole religious growth of humanity. My effort here is to separate them. Once they are separate it becomes a joy to be sincere. Then there is nothing like the idea of holier-than-thou in it. One does not become special and saintly, on the contrary one becomes more simple, humble, ordinary. One becomes a nobody -- and to be nobody is to be ready to receive god.

NOT PLANNING BUT UNDERSTANDING

Perfection is a goal; it is somewhere there far away in the future. Totality is an understanding; one can be total right now. You can listen to my words in totality, not holding anything back, as if the whole body has become ears and nothing else, as if you are not listening only through the ears but through every pore of your being. Totality is not goal-oriented, it is immediate. If you understand it, it is right now. If you don't understand it then the idea of perfection arises; then it is always tomorrow, next life, in the other world, in heaven, only god is perfect.

To understand totality is to be herenow; to misunderstand it creates the idea of perfection. The idea of perfection is a misunderstanding of totality, but it is a very basic misunderstanding; it has destroyed the very roots of humanity.

And Helga means holy.

Only the total person is holy, the whole person is holy. Holiness is not an ideal, it is just a way of living. It has nothing to do with religion, it has everything to do with your whole life -- the way you sleep, the way you walk, the way you listen, the way you talk, the way you eat, the way you relate, the way you sit. It permeates the twenty-four hours of your day. It has nothing to do with the churches and the temples and the mosques and with the so-called saints and mahatmas and the holy men -- it has nothing to do with that. They are all pseudo; that kind of spirituality is plastic.

My sannyasins have to be spontaneous, total, in whatsoever they are doing. It does not matter what they are doing, what matters is whether they are totally in it or not. If they are totally in it that action is holy, if they are only half-heartedly in it that action is unholy. And the miracle is that you can be wholly, totally into something only when it is good. If it is not good, whatsoever you do you cannot be totally in. So that is the criterion in fact, anything in which you cannot be total is sin, anything in which you can easily be total is virtue. So there is no need to look in the scriptures for what is sin and what is virtue; you can just go on experimenting with your own life.

You cannot be totally destructive, that is impossible, that is not in the very nature of things; something in you will remain out of it. Destruction is unnatural, criminal, ugly, destruction is going against the very fundamental law of life; hence one cannot be totally in it. We are life, we are part of the eternal law -- how can we be totally in destruction? But in creation one can be total.

A painter painting can be totally in it, a dancer dancing can disappear in the dance. So I call the dancer who has disappeared into dance a holy man, but I cannot call Adolf Hitler or Joseph Stalin or Mao Tse Tung, holy men. What they are doing is destructive, so whatsoever they do is going to remain only half-hearted; somewhere deep down they themselves will feel that it is not right, it should not be done. Their very own centre will go on giving them signals, will go on whispering to them 'This is not right. There is still time -- stop it.'

I have never come across a criminal who is really happy with what he is going. He knows it is wrong; still, he is weak and he goes on doing it out of old habit. Maybe he has invested too much in it and now to withdraw is difficult. And maybe he does not know anything else, that's the only thing that he can do. That is his skill, his efficiency, his expertise; otherwise he is not happy.

Even Alexander the Great said to Diogenes 'If I am born again I will ask god not to make me Alexander again. I will ask him to make me a Diogenes.'

That is significant: Alexander the Great saying that: 'I would not ask to be Alexander again.' Somewhere deep down he also feels he has missed,

whatsoever he has done was wrong, it was not the right way to live.

So to me holiness means the right way to live, the creative way to live, the loving way to live .

SOMNAMBULIST OR SANNYASIN

(Osho is talking to Anand Cornelia.)

People ordinarily are asleep, fast asleep. If you listen carefully you can hear their souls snoring (laughter) ... and out of this sleepiness they go on doing all kinds of things. Those things cannot be right, they are done unconsciously. Out of unconsciousness they create misery for others and for themselves, out of unconsciousness only misery can result.

The moment one becomes aware one also becomes blissful. As awareness grows, blissfulness grows; when one is absolutely aware one is absolutely blissful. They are two sides of the same coin; anand is bliss, cornelia is awareness. One has to work to be aware, then bliss comes as a consequence, as a by-product.

That's the whole meaning of sannyas: the effort to come out of sleep, the effort to wake up.

(Osho expands further on the nature of spiritual awakening.)

Just as there is a physical sleep and physical waking, parallel to it there is spiritual sleep and spiritual awakening. Whatsoever exists on the physical plane also exists on the spiritual plane. In the day you are awake only physically and in the night you have to go to sleep -- that too, only physically. In the same way your inner being also needs awakening. It is fast asleep so much so that many people are not even aware of it. They will become aware of it only when it wakes up, otherwise they think there is no soul, no self. That's what all the atheists down the ages have believed; from Epicurus to Karl Marx they have all believed that there is no soul, no self, that man is only the body. And the only reason for their belief is that they are not at all awake spiritually.

Initiation into sannyas means a commitment, a decision to wake up spiritually. And all the methods are available here, all the possible methods that have been tried in the past and many new ones that have never been tried. It is a very rare opportunity. The whole past with all its experiments is available here and the whole future with all the possible experiments. Not only are the yesterdays available here but the tomorrows too. And you can work out which method suits you. It is only a question of trying. Nobody can predict which method will help you to become awakened, nobody can predict it. But one has to work it out just by the simple method of trial and error.

The commune of a master means that all doors are available -- you have to knock. Go on knocking, one door is certainly for you. And the moment you knock, it will open for you. All those doors lead to the same inner shrine, to the same awakening. The difference is only of doors.

So do all the meditations, do all kinds of groups, in search of the right door for you. Once you have found the right door then all search is dropped, then

you enter the journey. And always remember: unless you become spiritually aware of who you are the journey is not complete. When you can experience your inner being as full of light, exploding with light, overflowing with light, and all darkness has disappeared, then the night is over and the dawn has come.

Only on that day is sannyas fulfilled.

MEDITATION- CONSCIOUSNESS CLEANSER.

(Osho tells Dhyani Karen that the three meanings of her name actually define the nature of meditation exactly.)

One has to be clean. We are so much full of dust, we go on gathering dust and junk. We are not alert about what we are doing, but to gather past memories is to gather dust, is to collect corpses. One becomes a cemetery, just a graveyard -- and those corpses are going to stink.

To be clear means to go on removing all the dust that naturally gathers. If you have lived for twenty-four hours then twenty-four hours experiences gather as dust on the mirror of your being -- clean them away. In fact there is no need to wait for twenty-four hours; each moment go on cleaning -- that is far easier. Just a little bit of dust and it can be cleaned.

In short, it can be said at each moment to the past so that you can be born anew each moment in the present. This is cleanliness, freshness. Out of this cleanliness comes a clarity because the mirror is clean, it can reflect, it can reflect things as they are. One can see things as they are; now the eyes are no more covered with prejudices. You are not trying to see things in a particular way; you are simply available to see whatsoever is the case. That is clarity.

And out of a clean mirror and a clear vision whatsoever you do is pure, your action becomes pure. It has a fragrance, it has something of the divine in it, it has something of the beyond in it. It is no more just your action but is as if god has started functioning through you, you have become just a vehicle, a passage, a medium. And that is the most beautiful experience in life, to become a vehicle for the whole, to be in the service of god.

OF SALESMEN AND SAILORS

Gautam the Buddha has said that there are two kinds of people in the world; hence when they become enlightened a little distinction also remains between those two categories. One he calls the bodhisattvas.

A bodhisattva is one who has attained to the ultimate truth and tries to share it with others. He is compassionate. The way of the bodhisattva is called mahayana; literally the word 'mahayana' means the great boat... because he is not willing to go alone to the other shore. His boat is ready, he can go alone, but he will linger on this shore as long as possible to persuade people, to seduce people, to tempt people to the other shore. He will collect as many as he can in the boat and only then will he leave. He will go to the other shore but he will take a community with him to the other shore, he will not go alone.

The other category of humanity, Buddha says, is a little bit different -- and

that difference remains even when the ultimate truth is achieved. The other category he calls the arhats. Their experience is the same as that of the bodhisattvas but the arhats don't wait for anybody; when their boat comes they simply leave this shore, they don't linger on this shore. They are not interested in sharing. Their understanding is that truth cannot be shared so why bother? Everybody has to attain it through their own effort and it is pointless to tell people about it.

The path of the arhats is called hinayana; hinayana means the small boat. It is enough for one person; it is not a ship, it is just a small boat. It cannot take even two to the other shore, only one.

My boat is mahayana. My whole work here is to create a commune of enlightened people and spread them all over the world like sheets, so that not only do they become ready to go to the other shore,,they also persuade people to go. And the other shore is really so tempting that anybody can be seduced. One just has to learn the art of seduction -- that makes a master.

Arhats are not masters. They are enlightened people but they are not masters. Only bodhisattvas are masters. They are not only masters, they are good salesmen too!

So remember that: you have to become one of my salesmen!

-- I will!

-- Good! How long will you be here?

-- As long as you want.

-- Good!

(Osho talks to Mamta about the need to go beyond attachment to taste love.)

People go on thinking that attachment is love - it is not. It is a false coin. It appears to be love but it is just the opposite of love. It is full of anger, hatred, jealousy, possessiveness; it is not love.

And to live a life of attachment is very destructive because whomsoever you think you love you reduce to a thing. And you allow yourself also to be reduced to a thing. It is good to be a man, it is not good to be a husband. A husband is a thing and an ugly thing at that; the very word is ugly. It is good to be a woman but not good to be a wife. Being a wife means you are reduced to a very small relationship. The woman was vast; the wife is tethered, chained, imprisoned. And that's what love goes on doing. People do it to their children -- they possess them. Children are nobody's possession; they come through the parents but they don't belong to them. But people behave as if they are the owners: 'my child, my wife, my husband.' The very idea of putting your ego projection on the other is destructive of love. The word 'mamta' literally means mine -- literally. 'Mam' means my, mamta means mine.

The moment you say my, mine, you have projected the I, the ego has come into functioning and the ego is the enemy of love.

My sannyasins have to learn the ways of non-attachment, non-possessiveness, only then does love blossom. And the blossoming of love is religion, true religion. When your heart is fragrant with love you know what god is.

The taste of love gives you the proof that god exists, there is no other proof; except for love there is no other proof for god. There has never been and there never will be; love is the only proof, the only proof. But people are destroying the very possibility of their knowing god by destroying love.

RELIGION: RECEIVING NOT BELIEVING

Christianity, Hinduism, Buddhism, Jainism, Mohammedanism -- these are only ideologies, dogmas, creeds, they are only cults. The true religion has no name, it cannot have any name. Buddha lived it, Jesus lived it, but remember, Jesus was not a Christian and Buddha was not a Buddhist; he had never heard of the word.

The truly religious people have been simply religious, they have not been dogmatic. And all the people you see around the world -- there are three hundred religions in the world... This is such an absurdity: if truth is one, how can there be three hundred religions? There is only one science and three hundred religions!

If the science that is concerned with the objective truth is one, then religion is also one because it is concerned with the subjective truth, the other side of the truth. But that religion cannot have any religion, any name, it cannot have any ideology. I teach only that religion. Hence if somebody asks you what my teaching is in short, you will not be able to say -- because I don't teach principles, ideologies, dogmas, doctrines. I teach you a religionless religion, I teach you the taste of it. I give you the method to become receptive to the divine. I don't say anything about the divine, I simply tell you 'This is the window -- open it -- and you will see the starry night.'

Now, that starry night is indefinable. Once you see it through the open window you will know it. Seeing is knowing and seeing should be being, there should be no other belief.

So my whole effort is existential, not intellectual at all. And the true religion is existential. It has always happened to only a few people and then it disappears from the earth because the intellectuals immediately grab it and they start making beautiful ideologies out of it -- neat and clean, logical. And in that very effort they destroy its beauty. They create philosophies and religion disappears. The pundit, the scholar, the theologian, is the enemy of religion.

So here in becoming my sannyasins, remember it: you are not getting initiated into a certain religion; you are getting initiated into just a religiousness. It is vast, immense, unbounded -- it is like the whole sky. Even the sky is not the limit.

So open your wings without any fear. This whole existence belongs to us, this is our temple, this is our scripture. Less than that is man-made, manufactured by man; where it is manufactured does not matter much.

Beware of man-manufactured religions so that you can know the true, which is not man-made. And it is available *in* the trees, *in* the mountains, *in* the rivers, *in* the stars, *in* you, *in* people that surround you -- it is available everywhere. Once you get rid of the man-made you will become aware of the

god-made.

A TALL STOREY

(Osho speaks to Avinasho on man's immortality.)

Man is not confined between birth and death. Birth and death are both episodes in your eternal life; they have happened many times. You don't begin with birth and you don't end with death.

The search for the eternal core is the search of sannyas. The Zen people call it the original face; they say 'Try to find your original face, the face that you have before even your parents were born, or the face that you will still have even when your children are dead.'

The original face is not physical, it is not psychological, it is spiritual.

Man is like a three-storied building, and we remain on the ground floor our whole life. Only very few people in rare moments have a few glimpses beyond the ground floor, otherwise people remain concerned with the physical. Food and sex are their lives; these two are enough. And they go on round and round; they call it merry-go-round, it is a very sorry-go-round. But knowing nothing they just go on chasing their own tails on the ground floor. And of course they see that others also are doing the same so this must be the way it has to be done. Children learn from their parents and others, and everybody is chasing his own tail and going round and round... just crazy dogs -- all nuts! So small nuts learn from big nuts (laughter) ... and they start doing the same. And they will teach their small nuts the same story. And it goes on and on.

Only once in a while does a person go above the physiological and look into the psychological. That world is totally different. It consists of music, poetry, dance, art, creativity; it is multi-dimensional. Then the life of food and sex seems to be very gross compared to Beethoven and Leonardo. Whatsoever you can manage on the physiological will remain gross, but even the psychological is not the ultimate height, and those who remain on the psychological are still missing the original face. There is one higher plane where only a Buddha, a Lao Tzu, a Jesus -- a few people -- have entered, and that is the world of the eternal, avinasho. And to know it is to know all.

Jesus calls it the kingdom of god, Buddha calls it nirvana; they are different names for the same phenomenon. Unless the third is known remember, you are falling short, something will go on being missed; you will not feel contented. And it is good that nobody can feel contented unless one knows the eternal otherwise we will become satisfied on a very low plane. But something deep inside remains restless, it goes on goading you, it goes on telling you 'This is not it, there must be something more in life -- search, seek.'

And remember, Jesus' statement is true: Seek and ye shall find; ask and it shall be given; knock and the doors shall be opened unto you.

Blessed is the seeker of truth -- and that's what you are becoming today. To be a sannyasin is to be a seeker of truth. And the truth is eternal, it *has* to be found. It is the very task of life, the challenge of life. Life is nothing but an opportunity to find it. Don't waste it in small trivia, don't waste it in the mundane. Put as much energy as possible into the ultimate search, into that

search; do it intensely. And if your intention is there and you are really, authentically interested in seeking, then the doors are bound to open for you. They have always opened for the real seeker; it has never been otherwise.

Going All the Way

Chapter #23

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MEDITATION: REALLY DIGGING YOURSELF

We *are* alive but we are unaware of the source of our life, from where it comes. And unless we know the source we remain unacquainted with ourselves. Then whatsoever we do is going to be wrong, inevitably wrong, because it comes out of self-ignorance. It is like a blind man groping: he will stumble here and fall there. And ordinarily that is our whole life -- stumbling, falling, getting up, stumbling, falling again. It is a tragedy, and the reason is simple: we are not aware of ourselves, we don't know who we are -- and it can be known, it is not far away.

The source is within us and the method to know the source is meditation. It is a method of digging a well within your being so that you can reach to the very centre of it, to where life juices are flowing. And once you are acquainted with your centre you are simultaneously acquainted with the centre of the whole -- because it is the same; we are separate only on the circumference, not at the centre. At the centre we are one, at the circumference we are many. To live on the circumference is to be worldly and to live through the centre, at the centre, is to be a sannyasin.

FOLLOWER OR FLOWER?

(Osho has talked on the folly of imitating anyone and on the real Christian being a lover. But he puts it slightly differently this time round.)

The only way to really be a Christian is to know the art of love. One does

not become a Christian by becoming a follower of Christ, because the follower is an imitator; he remains false. You can only be yourself, you can never be anybody else. If you try to be your life will become schizophrenic. All followers are schizophrenic because they are one thing and they are trying to be somebody else. And existence never repeats -- that's one of the fundamental laws. There is no way to escape from that ultimate law.

A man like Jesus happens only once, and it is not so only with Jesus, it is so with everybody else; there has been no person like you before and there will never be another person like you again. Hence following is basically wrong, it is betraying yourself. And how can you be healthy and whole if you betray yourself?

One does not become a Christian by becoming a member of a church -- one becomes a Christian only by love. Jesus defines god as love, so all those who know what love is are Christians, but they are not followers of Christ. Christ was never a follower of anybody else; if he had been a follower the Jews would not have killed him -- he was authentically himself. Buddha was not a follower of anybody; he was authentically himself. Lao Tzu was not a follower of anybody.

If one wants to be really whole, sane, blissful, then one has to continuously remember not to fall into the trap of following.

My sannyasins are not my followers -- just my lovers, my friends. They are companions, fellow travellers, but not followers. You are not to imitate me -- that will make you pseudo. You are just to learn love.

Love is the secret of all the religions. It not only makes you a Christian, it also makes you a Mohammedan, a Hindu, a Buddhist, a Jaina, a Jew. The moment you love, you know that all these authentic people -- Moses and Jesus and Mohammed and Mahavira and Krishna -- were lovers, great lovers of existence, unconditional lovers.

Love is the essential core of religion. So I don't give you any dogma, any doctrine; I simply help you to discover your loving qualities. They are already there, they just have to be uncovered. They are like buds: they just have to open and become flowers. And then there is great fragrance and great joy and for the first time life becomes a dance, a celebration, a festivity.

HEART-MONIOUS

(Osho is talking to Cordelia.)

Cordelia is a beautiful name, one of the most significant names that one can have. It has two meanings; in Welsh it means poetry, in Latin it means warmth of the heart. Although the meanings come from different languages somehow they are related to each other.

Poetry is nothing but warmth of the heart. The cold heart cannot be poetic -- it is dead! And people are dead because their heart is cold; their head is hot and their heart is ice cold. It should be just the reverse -- things are upside-down: the heart should be warm and the head should be cool, because the function of the head is to calculate. and cold it will be more efficient because it will be in a more mathematical space. And because the head is a

machine, the hotter it gets, the more errors it commits. It is a machine, it should remain cool.

The heart is not a machine at all; the heart is your very being, it is your love, it is your life. It has to be in a state of dancing, not frozen. When the heart is warm there is poetry in life. You may compose poetry, you may not -- that is irrelevant -- but when the heart is warm, full of love, flowing, rejoicing, then there is a poetic sense, a poetic touch. Whatsoever you do, whatsoever you are, there is a certain subtle aura around you -- that of poetry, grace, beauty... an aesthetic sense.

And I am adding Anand to your name. Anand means bliss. Bliss is the ultimate experience of the dance that happens in the heart, of the poetry that happens through your heart when it is fully alive, totally alive. And when your life is transformed into poetry you will know what bliss is, because that is the moment when you start synchronising with existence, you start having a deep rapport with existence. It is a synchronicity; you start melting and merging with the flowers and the clouds and the stars. Boundaries start disappearing; they become irrelevant, out of date. They wither away of their own accord. One functions as part of the whole -- then there is bliss.

Bliss is another name for a harmonious existence, but it is possible only through the heart, through warmth, through love, through being poetic.

My sannyasins have to be lovers, poets, dancers, musicians; they have to open up all aesthetic possibilities. I teach a religion of aesthetic sensibility and sensitivity. All the religions in the past have been anti-life, anti-love, anti-warmth, anti-poetry, because basically they taught that life has to be renounced, that there is something wrong in it -- it is sin and you have to get rid of it.

My approach is just the opposite: it is not a sin. Life is a gift, a great gift from god -- it has to be rejoiced in. Merge and melt with it. The more you disappear and the more you allow life to happen to you, the closer you will be to god, because life is nothing but god expressed, manifest. In other words god is life unmanifest,,invisible life; and life is visible god.

RELIGION IS UNION IS YOU-AND-ME-ONE

(Osho speak, again on how the long for god is the impetus behind every love affair. He is addressing Viyogini.)

Viyogini means one who is separated from the ultimate lover, one who is separated from god. God is the ultimate lover, the beloved.

In all our love affairs we are seeking and searching for god -- and that's why all our love affairs fail, they fall short. They cannot fulfil our innermost longing. We are searching for god -- less than that cannot give us contentment.

Viyogini means the ultimate separation. We are all separated, alienated, and we are searching again in every possible way to reach to that union where we will not be separate. The search for the union with existence is religion. That's the meaning of the word 'yoga'; yoga means union. The word 'viyogini' also comes from 'yoga'; yoga means union, viyoga means separation. The feminine form of viyoga is viyogini.

So these are the only two states, the state of yoga, yogini -- one who is one with the beloved, with the ultimate truth, with existence -- and viyoga, viyogini -- one who is separate. Only very few people have attained to yoga, to the ultimate union, but it is everybody's potential. Everybody has the birth-right to attain to it but nobody tries. Just a little effort and the miracle can happen.

By becoming a sannyasin you are taking a step towards that little effort. It is really a little effort, not much. What we do is very small and what happens out of it is immense. It is just as if a particle of dust has fallen into your eye and you cannot open your eyes and the Himalayas, Everest, is just in front of you, but you cannot see it -- just because of the particle of dust. A small particle of dust has fallen in your eye, it is preventing your visions you cannot see the great Himalayas, its beauty. Remove the particle and the whole of the Himalayas is available to you, spreading for thousands of miles -- those virgin peaks and the sun shining on those snow covered mountains... and the beauty of it, inexpressible beauty of it. And just a particle of dust was creating the barrier.

The situation is exactly the same our inner vision is not clear. Just a few particles of dust have gathered there; they have to be removed. So the effort is very little but the gain is immense, immeasurable, incalculable.

THE SAP CALLED HAPPINESS

(Your juices only flow when you're free.)

Life is a discontentment because we are living it in a very wrong way. We have been taught some ugly things, we have been taught those ugly things because they help the establishment, the vested interests, the people who are in power. Nobody cares about the individuals, nobody cares about the greater humanity; everybody is concerned with his own power, his investment -- and they go on poisoning people.

For example, the politicians don't want intelligence to grow in people because intelligence is always rebellious. But without intelligence life cannot find the source of contentment. A mediocre person remains superficial, shallow, but the politician is helped: he wants everybody to be mediocre. He can only remain the leader if people are mediocre, unintelligent, stupid. And the situation is the same with the priests. They have been in power for centuries and they know the strategy to remain in power: don't allow people in any way to attain insight into things, don't allow them to be wise, give them beliefs instead. Beliefs are pseudo, like plastic flowers, lollipops. So people can go on sucking on lollipops, playing with toys; they can go on playing with those toys so they don't turn towards the real thing.

And the priests and the politicians are in deep conspiracy. They have made an unsigned contract that the politician will rule people in worldly affairs and the priest will rule people in other-worldly affairs and they will support each other because both have to depend on the same strategy: force people to remain slaves, believers, not seekers -- not intelligent, not rebellious. Reduce their freedom, cut their wings, paralyse them, because then they can be

manipulated and used as means.

My work here is to undo all this that has been done to you, to everybody. Only when your intelligence rises to the optimum is there contentment, because that's when you start flowering, that's when spring comes to your life.

Your love has to be allowed absolute freedom, only then are your juices flowing. You are not sad, dry, desert-like, you become an oasis.

My sannyasins have to become gardens with birds singing and flowers spreading their fragrance. That's exactly the meaning of the word 'paradise'; paradise literally means a walled garden. It comes from the Persian, 'firdaus'. I would like each of my sannyasins to be a paradise unto himself or herself.

SUNS AND LOVERS

(Osho tells us about the origin of sun worship.)

For centuries there have been worshippers of the sun. They have been very much misunderstood. The sun was only a symbol; they were really trying to find the ultimate source of light and this sun was only representative -- they were bowing down to this sun symbolically and literally. And then finally they found that this sun disappears in the night, so if you want to worship the sun in the night it will be difficult, hence fire worship started. Zarathustra was the greatest fire worshipper, and the followers of Zarathustra have carried on the fire that Zarathustra started. A three-thousand-year-old fire, still continues in their temples; they don't allow it to go out, they go on giving fuel to it. That too is a misunderstanding.

People always become addicted to symbols. They forget that a symbol is only a symbol; they start worshipping the symbol as if it is the real thing. The word 'god' is not god, the word 'fire' is not fire. The sun, fire, light -- they all represent a search for the ultimate source of light something that we are all missing because in our innermost being there is darkness.

The Christian mystics like Eckhart have called it the dark night of the soul; and we are all searching for the dawn. The orange colour that I have chosen for my sannyasins symbolises the dawn; it is the colour of the eastern horizon just before sunrise.

The search is for the inner, but we know only the outer so the outer has to become a symbol for the inner. The search is for the inner sun but the outer can be used beautifully like a mirror; you can look in the mirror. The mirror is outside but it can reflect your face, it can show you your form. In fact there is no other way to see your own face except through a mirror. All symbols are mirrors.

So this is going to be your search: the inner source of light has to be discovered. But the outer symbols of light are all beautiful; they should be loved, worshipped, so that they go on reminding you of the inner, so you don't forget about the inner -- mind tends to forget.

So watch the early morning sun rising. Look at it, absorb it, then close your eyes and try to search within. Look at the moon, watch, then close your eyes and search within. Or look at a small candle in the night, watch it for a few moments, then close your eyes and search within. Let the outer symbolise

the inner, but don't forget the inner. Until you have found the inner use the outer as an indicator. The moment it is found the outer can be forgotten. It disappears naturally, one forgets all about it. When one has found the real, who cares about the symbolic?

PILGRIM'S PROGRESS

(Osho describes the three categories of the paths along which one can move towards god.)

There are many ways to reach god. The most significant are three through knowing, through loving and through action, service, compassion. All other paths belong to these three categories; these three are the main categories.

Remember: knowing is going to be your path. Knowing does not mean knowledge, it means understanding. One can be very knowledgeable yet without any understanding, and one can be tremendously wise and yet without any knowledgeability. So they are not synonymous, knowing and knowledge.

Knowledge is a cheap commodity, available in the schools, colleges,, universities, libraries; but knowing only comes through deep meditation. You have to go through a radical change, you have to attain a different kind of vision, you literally have to open a third eye in yourself.

So the path of knowing means the path of meditation. Put your total energy into meditateness.

(His path is love, Premyogi learns.)

Love is our deepest longing. Just as the body needs food the soul needs love -- it is nourishment, spiritual nourishment. Without the food, air and water, the body will deteriorate; without love the soul starts shrinking. And everybody is living with a very small soul for the simple reason that they have not loved. And why have they not loved? If you enquire into the question you will be surprised, because for the whole of their life everybody is trying to get love. But people are trying to get, not to give, and the law of love is that you get only when you give. Giving comes first, getting is only a consequence.

And people are asking the impossible; they want first: "Give me love." Everybody, in a thousand and one ways, is saying "Give me love", but love comes only when you give; you cannot demand it. Hence the whole world is suffering; everybody is full of love, the world can become a very loving place, but it is just the opposite of it -- full of hatred, anger, rage, violence, destruction, for the simple reason that everybody is full of love and nobody is giving. They are asking and demanding and trying to force and snatch away. Now, love is not a thing that you can force, love is not a thing that you can possess, love is not a thing that can be snatched away in any way. It is beautiful only, alive only, when it is given without any demand on your part, when it comes of its own accord. And it comes on its own accord whenever you give; in fact it comes a thousandfold.

So give as much love as possible and you will get so much in return that you will not be able to believe it in the beginning. It is absolutely unbelievable that the whole existence starts pouring love towards you. You just show the

gesture of giving, with no strings attached to it, with no conditions, no expectations, let your joy be in the giving itself -- love for love's sake -- and you will be in for a great surprise: thousands of windows suddenly open and the sun and the wind and the rain and the whole existence starts flowing towards you. It floods you, and that flooded life is the life of a buddha, that life is the goal of a sannyasin.

(And Wolfgang receives the name Karmayogi to remind him that his way is the path of action.)

The path of action is very paradoxical. The paradox is that you have to act and yet deep down you have to remain absolutely inactive; at the centre absolute stillness, no action, not even a wave, not even a ripple, and on the circumference much action.

The path of action is being in the world and yet not being of it, remaining in the world and yet surpassing it, transcending it. Krishna has called it action without action. Zen people in Japan call it effortless effort, actionless action. Doing is there but the doer is not there. One simply becomes the centre of the cyclone but the cyclone remains only one's circumference. One becomes more like an actor; action becomes more like acting. It is as if you are just playing a role: you are doing it as perfectly as possible but it is still a role, a game; you are not really involved in it. You are doing it perfectly well and yet you are not getting involved in it, so whatsoever the result, it is none of your business -- if you succeed, if you fail, it is all the same.

It is one of the most beautiful paths to follow. And my sannyasins have to understand it very deeply because I am not telling them to renounce the world, to escape to the mountains, to the deserts, to the monasteries. I am telling them to remain in the world. I am not taking them out of the world, because that is escapist and that is cowardly, and one cannot be religious through cowardliness.

My sannyasins have to accept all the challenges of life but with absolute unconcern, not being worried at all about the result, about the outcome, living moment to moment totally, doing whatsoever life gives you to do, and then moving on, not even looking back, not even through the rear-view mirror. There is no point, because in life there is no reverse gear, you cannot go back. God has completely forgotten about the reverse gear. He has been just like Henry Ford.

When he made his first car there was gear in it. Finding out that it is such a difficult thing when you want to come back home he added it only later on (laughter). Otherwise if you have gone a few feet ahead of your home you have to go around the whole city just to come back!

But god has not added the reverse gear yet and I don't think he is ever going to add the reverse gear (laughter)... because that will be travelling back in time. That is impossible. That will mean that the old man can become a young man, the young man can become a child and the child can go back into the womb -- and its mother may have died! (much laughter) It is impossible. Even if god wants to do it, it is not possible. They say nothing is impossible for god (laughter) but I say there are many things impossible. This is one of

the things he cannot do!

So there is no need to look back, need to think about the past, no need to think about the future. Live in the present but live in such a way -- silently, peacefully -- that nothing disturbs your centre. It is just as the noise of this train passing by is there but at the very centre of your being there is no noise. In fact this noise of the train can enhance your inner silence, it can become a background, a backdrop for it.

I travelled for twenty years continuously in the trains all over India. And I know how beautiful it is and how silent it is. So whenever I was not travelling I used to miss my trains -- all the noise and all the hustle and bustle of the platforms... But if you know how to remain silent inside it all enhances, it becomes a contrast.

Life should be taken as a contrast -- and then nothing is wrong. A sannyasin has to remember only one thing, not to get disturbed at the centre; whatsoever happens on the circumference is okay. If that much is possible then you are free from all, you know the taste of freedom. And the taste of freedom is the taste of god too.

Going All the Way

Chapter #24

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THE PATH IS A BATH

(Osho is talking to Renata, the elderly mother of an Italian sannyasin.)

Meditation is a state of absolute silence. It is not action, it is absolute rest. Nothing has to be done for it, all doing has to be dropped; so one can do it in any state of the body. One can do it lying on the bed or sitting in a chair, one can do it when one is ill, sick, because it has nothing to do with activity. It is simply gathering yourself inside, withdrawing yourself from the world, forgetting the world.

When you collect the whole of your energy at the centre of your being, that is meditation. And to be in that state is to be reborn. That's the meaning of Renata: reborn, born anew.

Jesus says to Nicodemus 'Unless you are born again you shall not enter into the kingdom of god.' Nicodemus was a rabbi, a great scholar of those days. He was afraid to meet Jesus openly because he had such a reputation for his scholarship that going to an illiterate person, the son of a carpenter, and asking him any question about life would go against his fame, his name, against his reputation and respectability. So he went in the dark, in the middle of the night, so nobody would come to know about it.

When Jesus said to him 'Unless you are born again...' being a scholar he heard it literally. He said 'How is that possible? How can one be reborn? You are talking nonsense.'

Jesus was talking about meditation, but a man who is hung up in the mind is bound to miss the point. Meditation is nothing of the mind. It is slipping out of the mind and getting into your very life source -- because only from that life

source is one reborn. That is true baptism; taking a bath in your own life juices. And once you have tasted of it then there is no death, then you know life is eternal. And to know it is to know all.

YOU MIGHT DIE LAUGHING

Being blissful is taking a risk -- because the mob lives in misery, and naturally it does not allow anybody to be blissful. That hurts the crowd, it wounds the mob; they start thinking "How dare you be blissful?" They are very at ease if you are miserable; they are sympathetic, friendly, because you are just like them, you are not a foreigner. The moment you become blissful you are a foreigner, you are an outsider -- and people have always been afraid of outsiders.

They know the insiders, they are familiar with them, they can rely on them because they are predictable, but the outsider is unpredictable. And the blissful person is the farthest away from the crowd. He is really a stranger; he belongs to another world, not only to another country. He speaks a totally different language, he lives a totally different kind of life; hence people feel a certain distance from such a person. Either they will condemn him as mad... that is their first reaction. That's what they are doing to many people in Soviet Russia. They will torture them, give them psychological shocks, electric shocks. They cannot accept that you can be so blissful. It is not possible -- you must be insane.

The first reaction of the society is to condemn the person as mad: if one is mad one can be ignored. And there are many people in the madhouses of the world who are not mad, they are simply different and people cannot tolerate that.

If the person is very powerful, like Jesus, Buddha or Zarathustra, then you cannot just call him mad. He will persist, he will try to prove in every possible way that you are wrong. And in a way people start feeling doubtful about their own ideas. When they see a Buddha so silent, so blissful, such a beautiful space surrounding him, they become suspicious of their own idea that he is mad or that he is a fool. And people like Buddha are very persuasive, almost seductive. Then the second step for the society is to condemn that man as anti-traditional, anti-religious, anti-country, and finish him somehow.

They killed Socrates, Mansoor, and many others. One of the most beautiful men, a Sufi mystic, Sarmad, was killed -- his head was cut off -- for the simple reason that he was so blissful that the priests and the king conspired against him. Just before his head was cut off he said, "You can cut off my head, but you cannot cut my laughter. Even when my head is separate from me you will hear my laughter -- I will haunt you!" And the beautiful story goes that when his head was cut off it rolled down the steps of the mosque where he was murdered -- laughing, giggling!

Such people can be blissful in life and can be blissful in death too. That is the meaning of the story: they laugh their whole way to God. But that needs courage -- and that is the meaning of your name: blissful courage. It needs a strong spirit because it will be going against the current.

My sannyasins will have to face many antagonistic situations. They will be thought outrageous, rebels, dropouts; all kinds of condemnations will be heaped upon them. And if they don't listen -- and they are not going to listen -- then they will even be killed, condemned to death. But it is better to die rejoicing than to live in misery. Just a single moment of joy is far more valuable than an eternity of misery.

I teach you only one thing, and that is, be blissful -- whatsoever the cost.

LOVE: PUT WINGS ON YOUR WORDS

(Osho speaks to Anna about the meanings of her name -- prayer, grace and mercy -- in relation to love.)

Without love there is no prayer, no grace, no mercy. On the tree of love all these flowers bloom. People can pray without love -- that's what they are doing all over the world, in all the churches, temples and synagogues: they don't know what love is trying to pray. That is very absurd, their prayer will be parrotlike; they will simply repeat words, their words will not have the support of their heart. And without the heart beating in those words they are dead. Only the heartbeat can make them alive, can give them wings, can make them reach to the ultimate.

All these prayers that are happening in the world are not heard. Unless love is there at the source prayer is a hypocrisy. It is a very dangerous dishonesty -- very dangerous because you are not being honest even with god. Somebody is repeating the words of Jesus, somebody is repeating the words of Mohammed, but when Jesus prayed it was out of love, when Mohammed prayed it was sheer joy! Those words don't mean much; what matters is the inner gesture -- and that inner gesture is missing if love is not there.

And if love is there you need not learn prayer -- it comes of its own accord. All these three qualities are consequences, by-products of love. Love and you will see that you are becoming more and more prayerful; love and you will see you are becoming more and more graceful; love and you are in for a great surprise, you are becoming more and more compassionate and merciful. And a thousand and one other things will follow too. Love opens the doors of the divine.

So learn the simple art of love. Love for the sheer sake of love, for no other reason, and don't miss a single opportunity to be loving. There are thousands of opportunities every day, but because we are unloving we don't even see them, we by pass them, we overlook them, we ignore them. Because we are unloving we immediately jump on anything that is going to support our unloving mind; we go on searching for negativities. We go on counting the thorns on a rosebush, forgetting all about the roses.

So love means to become attuned to the roses. Be positive, affirmative, look for the good and the beautiful and the true -- and they abound! And when you start looking for them your love will go on growing. And love is not something that becomes complete one day; it is an eternal pilgrimage. It goes on becoming more and more complete but it is never finished. No point comes where you can say 'Now I have arrived.'

Love is not a goal but a journey -- and that's the beauty of it -- because all goals are dead and a journey is alive. Love is life, love is god, love is sannyas!

BLISS AND AWARENESS: THEY ENHANCE THE DANCE

(Anand Prabodhi's path is to combine the two.)

Bliss and awareness are two sides of the same coin: become blissful and you will be aware, or become aware and you will be blissful. One can do both simultaneously -- and that's the best course because then things happen in a faster way. Then it is not such a long and gradual process; both together can make an opportunity even for sudden enlightenment.

So use them both together, be blissful and be aware. They will enhance each other, they will support each other. They are not things which have to be developed separately, although that's what has been done in the past. A few people have tried to be blissful -- in the East they were known as bhaktas, devotees; and a few people have tried to be aware -- they were called gyanis, the knowers.

In India there have been two basic trends; one is of blissfulness, prayer, love, devotion, surrender, the other is of awareness, meditation, watchfulness, witnessing. Because they both worked separately it took very long. In fact it took so long that India had to think in terms of there being many lives. India is the only country which has thought in terms of there being many lives. Christianity, Judaism, Islam -- they think of only one life; they have not really pondered over the matter. One life is not enough, one life is too small to grow in. There are a thousand and one things to be done and the mundane takes so much that nothing is left for the sacred.

The Indian seers have been watching this, that this small life is not enough to know god, hence slowly slowly they started exploring 'Is there any possibility of there being more lives?' Then they found that there is a possibility; we have been before, we will be afterwards -- there are many lives. But the triggering point was that they were all working either on awareness or on blissfulness -- and then it takes very long. They developed the whole science of yoga so that you can live long even in this life because the work has to be completed. They started thinking of how to prolong life through physical exercises, through chemicals, through breathing exercises, they have tried many things and certainly they have found ways to prolong life. But the whole point is that if those two things can be put together there is no need to go into the tortures called yoga. You need not bother about the length of life.

These two things together can become a sudden enlightenment because they support each other, enhance each other, enrich each other.

So remember it: on one hand be more blissful, cheerful, take life joyously, and on the other hand become more alert and watchful of everything -- you are doing, thinking, feeling. Be aware even of your cheerfulness and be cheerful even about your awareness.

(Osho continues on the theme of the synthesis of bliss and awareness in his address to Sugito.)

A man without bliss is a man without song, without dance, without any celebration. He is dull, he is dead; he only vegetates. His life is a long drag. Somehow he has to live because he has found himself alive on this strange planet, so he has to drag his way towards the grave. And how can he be blissful? -- because he knows nothing about life, he knows nothing about consciousness, he knows nothing about birth, death. He knows nothing really. Maybe he has accumulated much information about geography and history and philosophy and religion, but it is only information; he himself knows nothing. And without your own knowing your life cannot be a song, it cannot be a joy.

My effort here is to help you to be a little more alert, more conscious, so that you can experience that which you are. And the very experience of it brings bliss, the very acquaintance with it and you are showered with bliss. And out of bliss life becomes a festival -- a festival of lights. Suddenly the spring comes and you are all flowers, and then each action is a song, then whatsoever you do has a golden touch to it.

I call this the greatest miracle transforming a dragging life into a dance, changing the heavy, serious kind of life into a light-hearted laughter. It is possible, it is possible for everyone. Not a single human being is born without the possibility. If we don't realise it we are responsible and nobody else.

Sannyas means taking the responsibility for whatsoever you are. With that acceptance, transformation sets in. The very acceptance that you are responsible for your life, makes you a creator of your life. You start changing; you cannot wait, because all waiting is waiting for Godot -- who never comes.

Then one starts changing one's life right now because there is no tomorrow. And if *you* don't do anything, nobody is going to do it for you. And if you don't do it now then you will never be able to do it -- now or never!

DEEP-ME DIVING

To become one with your interiority is the whole process of sannyas. We are living on the outside absolutely unaware of who we are, because our being is on the inside and our wandering is on the outside, so the meeting never happens. basically everybody is searching for themselves, is trying to find out, figure out, what this life is, what does this mean? but they are looking everywhere else except into their own interiority -- and that is where our reality is.

A sannyasin has to slowly dive deep within himself. I am not against the outside world; live on the outside but find moments to dive within. And then your outer life also will have more richness, more fragrance, it will have more dignity, grace, integrity. You will be able to live even on the outside in a more authentic way, you will not be a hypocrite; you will be simple, sincere, ordinary, honest. You will not be a saint but neither saints nor sinners are needed; they both exist together and they both have to be got rid of. They are both ugly phenomena, both are extremes, and life is exactly in the middle. One need not be a sinner, one need not be a saint; one has just to be an ordinary human being. Then life is balanced, and a balanced life has harmony, a

balanced life has music, poetry.

So on the outside also if you become acquainted with your inner being you will be a totally different person. You will have a certain coolness around you; even in the hottest moments you will remain cool -- not cold, but cool, together. Even in the hardest moments you will not be disturbed. Even in the greatest crises you will remain centred and grounded because you know that whatsoever is happening on the outside is not as much significant as your inner peace, your inner silence.

Once you know the taste of your inner world everything on the outside becomes valueless. Success and failure are almost games. Then what one is on the outside -- a president or a peon -- doesn't matter, it makes no difference. One can be a beggar or one can be an emperor -- it is all the same. But for that one has to find moments, intervals, gaps, to go in. And in those moments forget the whole world, as if it doesn't exist. In the beginning it is 'as if', but soon you will realise that really it doesn't matter, it is not a question of 'as if'.

But that will come only later on; we have to begin a hypothetical way. My effort here is very scientific: we have to begin with a hypothesis, *as if* the outer world does not exist, for a few moments every day at least. And then slowly you will see that your 'as if' was right, it coincided with reality, it was consistent with reality. Your hypothesis was not just a hypothesis, it was a truth. You were not aware then but as you enter your own being you will become more and more aware, that the real is inner and the outer is only made of the same stuff as dreams.

Going All the Way

Chapter #25

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SOUL OR SLAVE

(Osho talks on the rebellion that must necessarily ensue if one's determined to be an individual in our society.)

Society kills the rebellious spirit in every child; it is afraid of rebellion. But the moment the rebellious spirit is destroyed simultaneously intelligence, brightness, genius, are also destroyed. They are all together, they can exist only in a togetherness. They form an organic unity. You cannot destroy one part; either you destroy the whole or you save the whole.

And society is not interested in the individual; its interest is in the structure, in the establishment, in the state, in the church and in all kinds of investments. The individual is not even counted. The individual is accepted only because he has a certain utility for the establishment, because the individual can be used as a means to fulfil certain ends which are not his, they are others -- the politicians, the priests or whosoever they may be.

Every child is born a genius but very few people have been able to escape from the slavery that society imposes. The beginning is in rebellion. Rebel against the tradition, rebel against the church, rebel against the mob psychology. And the fundamental law is to insist on being yourself whatsoever the cost, and then you will have great intelligence flowering, brightness, and your life will become alight unto itself.

That's what sannyas is all about the rebellion of the individual against the collective, against the crowd, I believe in the individual because only the individual has a soul. Society is only a name without a soul, and the individual cannot be sacrificed for any end -- nation, race, religion. Nothing is more

valuable than the individual. To me the individual is the ultimate value,

Respect yourself and in that very respect you will be able to respect others too.

DIVINITY IS BEING FREE

Any experience of the unlimited is the experience of the divine. The search for the divine is really the search for expansion, the search for a consciousness which is absolutely free, a consciousness which is as wide as the sky itself.

God is not a person somewhere; it is your own feeling of expanding consciousness. It is an experience. And it is not difficult to know, because all the boundaries are arbitrary. They can be destroyed because *we* have made them, they are man-made; they don't exist in existence itself. If they existed in existence, then there would be no way to get rid of them. It is good that they are just in our minds. For example, countries; they exist only on maps not on the earth, and the maps can be burned and we can be finished with it. The earth remains undivided even though we go on dividing it on the maps.

It is *one* planet; it is not Asia, and Africa and Europe, it is not this country or that -- it is *one* earth. The idea of belonging to a nation is just an idea, hence it can be dropped without any effort. The moment you see that it is only an idea -- arbitrary, man-made, invented -- in that very understanding it is dropped. And so are our other boundaries too; the boundary of being black and white, the boundary of being a Catholic or a Protestant, the boundary of being a Christian or a Hindu are all our inventions. The child comes just as a pure human being, with no name, with no adjective.

A sannyasin has to become a child again, with no name, with no adjective. Then suddenly you start feeling that the boundaries have disappeared and your consciousness is no more confined.

We carry the past and the past becomes a great burden. Then we invent the future; the future becomes a burden. The past is heavy on us, but it is only in our memory, it is nowhere else; and the future is only in our desires, nowhere else. We can erase the psychological memories and the psychological desires. It is a simple phenomenon like cleaning a slate; it is in the writing.

Once a man has done that, for the first time he becomes aware of how wide, how vast, life is and how beautiful.

Then you are a bird on the wing in the infinite sky.

That freedom is our deepest longing.

Sannyas is an effort towards that freedom.

CHRIST-INANITY

(The formal religion that grew out of Christ's teachings, and the spirit of Christ's life seem irreconcilable to the point of being ridiculous.)

One of the most important teachings of Jesus is to rejoice. It can be said to be his fundamental gift to humanity: Rejoice -- he says again and again, rejoice... although the so-called Christianity, the organised religion which exists in his name has gone just the opposite to his teaching. If you look at the

faces of Christian saints you cannot believe that they are rejoicing. In fact Christians have also painted Jesus as being very sad, serious, sombre, as if he carried the cross for his whole life.

Just the opposite is the case: if I were to paint Jesus he would be laughing on the cross, he would be laughing at the whole stupidity of people, the whole ridiculousness of it he had been trying to give you a new life and you are rewarding him with death? Isn't it far out? (laughter) He must have enjoyed the scene: this was something! He must have laughed at the cosmic joke.

Jesus can only laugh even on the cross. Yet Christians say that he never laughed -- not only on the cross but never laughed at all in his whole life. That's a myth invented by sad people, sadists, masochists. They are sad and they are projecting their sadness on Jesus.

So the Christianity that exists is just the opposite of Christ. But this is so of other religions; the same is the situation with the Buddhists and with the Hindus. Now, Hindus think they follow Krishna but they don't at all. They cannot even tolerate my sannyasins holding hands or hugging and they think they are followers of Krishna. It is strange that they can't see the absurdity: Krishna had sixteen thousand girlfriends, and his whole life was of dance and song -- and these followers of Krishna, who are calling themselves Hindus, cannot accept my sannyasins. They think my sannyasins are destroying their culture because they don't look like saints; they should be serious, fasting, torturing themselves. But Krishna never tortured himself; he lived like a king, as everybody should. He loved life, as everybody should.

The Hindus are as against Krishna and the Buddhists are against Buddha. Now continuously observing this I have come to the conclusion that every organised religion is against the original founder of that religion; it has been so without any exception. There seems to be a certain law working in it. It seems that the moment the original founder dies, the very people against whom he has been fighting his whole life start capturing whatsoever movement he has created and they start manipulating his philosophy of life according to their own ideas. That is their revenge. They could not do it while he is alive but now that he has gone they can.

You can be a Christian only if you are not a Catholic, not a Protestant, if you don't belong to any Christian organised sect, only then can you be a Christian. You can be a Christian if you rejoice. It is not a question of believing in doctrines, it is a question of living a totally different kind of life the life of bliss.

So rejoice -- and that is the only way you will find Christ-consciousness.

(Osho speaks further on Christ-consciousness to another sannyas.)

Christ is not the name of any person, Jesus has no monopoly over it He was only one of the Christs; there have been many before and many afterwards and there will be many in the future. He is part of a long chain of Christs.

To me Christ only represents a certain state of consciousness, the ultimate peak of consciousness. In the East we call it Buddha-consciousness -- it is the same: you can say everybody carries a Buddha within him. But one can know

the Christ or the Buddha within oneself only through meditation. It is not a question of believing, you have to discover it.

Meditation is not belief, it is enquiry, it is a deep search within your being. And if one dives deep within oneself one is bound to find, because it is one's innermost core. Then what word you use for it is irrelevant -- you can call it the Christ or the Krishna or the Buddha or you may not call anything. You may simply call it the ultimate silence or the ultimate awareness, the ultimate freedom.

But the only way to *find* is meditation and meditation means turning in. We are extroverts, moving farther and farther from our own being.

Meditation is an inner journey, not going out but going in. There is no need to create a conflict between the two. When you are needed on the outside be on the outside and when you have time then there is no need to be on the outside -- go in. Make it harmonious.

Just as in the day you are awake and in the night you fall asleep, in the same way one should be able to go out and to go in. I don't want my sannyasins to be obsessed by anything; they should be flexible, not fixed, not like things. They should be more fluid and they will be able to relate with others and they should be capable of being alone too.

When both are possible the person who chooses one is foolish because he is missing half of his life.

So live on the outside, live on the inside, but remember that only on the inside will you find the Christ. On the outside you can find comforts and conveniences, that's all. On the inside you can find the ultimate bliss. On the inside you can find the truth, the truth which liberates, which liberates one from all misery.

CONTACT HIGH

(Osho explains the meaning of her new name to Premdip, and then talks about the magic that happens in the meeting of a master and a disciple.)

Premdip means the light of love, a small lamp of love -- but that's enough: just a small flame of love in your heart is more than enough because it transforms your whole life.

Howsoever small it is, it is explosive, it makes you aflame. Soon it starts spreading and not only are you totally consumed by it, it even starts kindling other people's hearts. That's how true religion spreads. You come in contact with a master and suddenly your heart is pulsating with a new beat. Something has jumped from the master into your heart, something which is invisible, mysterious, something which is not possible to give to anybody intentionally. It is a very strange phenomenon: the master does not give it, the disciple does not ask for it but it happens.

The Zen people have the right statement about it. They say that when a line of birds flies over a lake the lake has no intention of reflecting them, they have no intention of being reflected in the lake, but still the reflection happens. It is unintended from both sides.

The case is similar when one meets a master, when one comes across a

Buddha. The Buddha knows he cannot give it -- it is not a thing to be given -- and the person who comes in contact suddenly becomes aware how can it be given. How can I ask for it? -- it is not something to be asked for or desired. But in encountering a Buddha, in the very meeting, it happens.

Love is an inner flame in the heart. All that one can do is remove the barriers, remove all that is unloving in you, drop all that is unloving in you. It is just like opening your doors and your windows. You cannot force the sun to come in but you can open the window and the sun comes of its own accord -- you remove the barriers.

The whole process of mystical transformation is negative: you remove the hindrances, the obstacles and the walls. And when there is no obstruction, suddenly it is there. Out of nowhere, from the beyond, it descends.

The moment your heart starts feeling the light you become aware of who you are, and then life is a beautiful experience of sharing love; you can go on sharing it. Then it is not a question of with whom you are, you simply share it. You share it with rocks, you share it with people, you share it with the mountains, you share it with the rivers, the oceans. You simply share it because the more you share, the more you have it.

(To Melissa, a middle-aged American woman, a psychologist, Osho gives the name Premgit, and continues on the theme of love.)

Life should be a song of love -- that's the only true religion. All else is rubbish, rubbish created by the priests, the theologians. The truth is very simple, not complicated, but the theologian complicates it; his business is to complicate it. He spins and weaves theories and people can be lost in his theories as if they are lost in a jungle. They go in search for solutions and they find more and more problems. Each solution given by the theologian brings ten more now problems. It is a very insane effort -- theology is insanity.

Religion is very simple. It can be reduced to one word -- love. And if one is capable of loving, one is bound to find god. In fact one need not go in search of god, god comes in search of the person who loves. He earns it, he deserves it, god comes as a reward.

So let your life be a song of love, a celebration of love, and then one day you are in for a great surprise: suddenly god knocks on your door. He does not come as a person; he is not a person but a presence. Suddenly one day you become aware of a totally new kind of presence surrounding you both within and without, a new light, a new energy, a new delight of which you had never even dreamt.

And the moment you come in contact with that new phenomenon you know it is going to remain forever. You simply know it, no proofs are needed; it is self-evident.

-- How long will you be here?

-- Seven months this time.

-- That's good. Next time, forever! (laughter) Good! (She has risen to stand and her back is towards Osho as he adds enigmatically:)

I have recognised you! (She has turned to face Osho. As he concludes with a chuckle she looks back at him, a question mark on her face, and grins wryly)

as she makes her exit.)

MORE THAN JUST GOOD FRIENDS

(Friendliness is an offspring of true religiousness, Osho tells Dharma Mitro -- and it's an even higher state than friendship.)

Friendship exists between two persons; it is relationship. Friendliness is only a quality; it need not depend on any relationship. It is just the way you live your life -- it is a friendly life. You are friendly to everything, to the whole existence. You are just a friend, not addressed to anybody in particular, but addressed to the whole, to all.

In friendship you make an exclusive relationship and you may remain inimical to many people. So enmity and friendship can exist together -- in fact you will have very few friends and many more enemies. But friendliness cannot have any enmity in it, it is inclusive, inclusive of all. And to know friendliness is to know the real juice of life. Life reveals its mysteries only to those who have come to the state of friendliness.

Religion, as it exists, creates enmity. The Christian is against the Hindu, the Hindu is against the Buddhist, the Buddhist is against the Mohammedan -- they create enmity. These religions are just political ideologies masquerading as religions, politics hiding behind the facade of religion. This is more dangerous than ordinary politics because at least the ordinary politics is honest, it does not hide itself, but these so-called religions are just politics pretending to be religious. These are more dangerous; this is more cunning, more deceptive, more poisoning.

A true religious person cannot have any enmity in him. That is the criterion of a true religious person. And it starts happening -- the more you move into meditation, the more you become silent, the more you become aware, it starts happening naturally: the friend in you is born. And the day the friend is born you have fulfilled sannyas.

Sannyas is a birth process. Its culmination is in that ultimate peak called friendliness.

(He'd like to replace the words god and prayer -- and even love -- with friendliness, Osho declares to the last person for sannyas tonight.)

Meditation needs not followers but friends. The follower is stupid; he follows out of his stupidity: because he cannot depend on himself he starts depending on somebody else, but he is a slave, a psychological slave, and psychological slavery is a deeper slavery than all other slaveries. It is very subtle, you cannot see it, but you can feel it. The people who call god the father are just looking for a father figure; they want to depend on a father. Or there are religions which call god the mother -- it is the same, there is no difference at all.

These people are childish, they are not grown-ups. They may be old in age but psychologically they are retarded. All followers are retarded people. My sannyasins are not my followers but my friends.

Following comes through belief; friendship, friendliness is born out of

meditation. So I don't give you any doctrine, I don't give you any philosophy. To me all those philosophical dogmas and great systems of thought are simply bullshit. But people are so interested in rotten things that they go on carrying all that load their whole life. They are just big words, jargon, esoteric jargon.

I am not interested at all in any kind of jargon. You have to be very simple with me because it is a question of enquiry. You need an innocent, silent, enquiring mind, not full of belief, not full of philosophy, just clean.

Sannyasins are fellow travellers. We don't have a church, we don't have a doctrine, a dogma, we don't have any beliefs; we share only one thing with each other, and that is meditation. All those who have gathered close to me are here just to learn meditation -- and meditation means silence, not chanting, not repeating a mantra. That is not meditation, that is just a simple process of auto-hypnosis.

Meditation means becoming aware and silent, watching your mind with all its game, trips, numbers. And the miracle is that if you can watch silently all those trips and numbers and games disappear. Just by simple watching they evaporate. One day you are there and the mind is no more. That sudden silence, that profound silence when the mind is not at all.... You look for it because you have become habituated with it, it is an old habit; you search for where it has gone and you cannot find it anywhere -- even if you go to the four corners of the world you will not find it... That state is silence, meditation, samadhi.

And out of that state is a new upsurge of energy. Call it love, call it friendliness, call it prayer -- because all these are aspects of it. But to call it friendliness is the best, because if you call it prayer it stinks of old religion; if you call it god many people withdraw, they become afraid -- god has tortured them enough. In the name of god so much stupidity has happened on the earth that it is time to quit.

But if you call it friendliness nobody is offended. It has never been called friendliness, hence I call it friendliness. The word is fresh and young, without any old associations.

My sannyasins are friends -- friends to me, friends to each other, friends to the whole existence.

Going All the Way

Chapter #26

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SILENCE IN YOUR SONG

(... and a song in your silence. This is the ultimate harmony Osho says to Anand Silvia. First he explains the literal meaning of her name.)

Anand means bliss. Silvia symbolises the profound silence that prevails in the woods. It comes from the Latin mythological figure, Sylvanus; he is the god of the woods.

So your name will mean bliss and profound silence.

A man is whole only when both bliss and silence are present together in such a deep harmony that they enhance and enrich each other. It is easy to be blissful if one is ready to forget all about silence, and vice versa is also true; it is easy to be silent if one drops the idea of being blissful. But to choose one is to remain half, and one cannot feel contented with half. Less than whole is not enough, more than whole is not needed and is not possible either.

A person who is blissful without silence is shallow. The person who is silent without bliss is serious, sad, cold and dead. Both become significant when they are together. The blissful silence is a silence with songs; the silent bliss is non-feverish, it is sane. It is not shallow, it has depth. Silence gives depth, and bliss gives dance to that depth. And to be a sannyasin, particularly my sannyasin, means that you should be trying to achieve this ultimate harmony.

It is possible, it is not impossible -- certainly it is difficult but the difficult has to be accepted as a challenge. And the moment you accept the difficult as a challenge it is no more difficult, it becomes an adventure.

MASTER IS A MUST

(Andre means courageous, Osho tells another sannyasin. And it was also the name of the first disciple that Jesus called to join him.)

It just have been just a coincidence, but it becomes significant because a man like Jesus can only call the courageous to be his disciples. It needs guts to be a disciple of a master.

It is very easy to be a Christian, a Hindu, a Mohammedan, to belong to something traditional, conventional, established, but to be with a master is to belong to a rebellion. To be with a master is to belong to something absolutely new and fresh, to something which has no tradition behind it, no convention supporting it, no establishment in which it can get its roots. It has to depend only on the love of those few courageous ones who gather around a master.

To belong to an old religion is to belong to the past, in a sense to something dead. It was tremendously beautiful to be with Jesus but to be a Christian is just ugly. To walk with Buddha is a rare gift -- only the fortunate ones, the blessed ones, can walk with the Buddha -- but to be a Buddhist is very simple and cheap. Once the master is gone then belonging to the ideology, to the doctrine, has no significant at all.

Religion exists between the alive master and the courageous disciple -- in that communion. So religion exists only once in a while on the earth. It has no continuum, no continuity. It existed when Jesus was here but it existed only for those few people who communed with him, then it disappeared. Then only footprints on the sands of time are left and people go on worshipping them. But to worship the footprint of a Buddha or a Jesus is not to be religious; to walk with a Buddha or a Jesus is to be religious. Hence the true seeker always has to find a master; there is no other way. He cannot find the truth in the scriptures, he cannot find it in any established church. It is possible only in the company of someone who has achieved it, who has realised it, who has become it. And then there is great peace and a bliss that you have not even dreamt about. All that you can think about bliss is only a negative idea, that there will be no misery; that's all that you can imagine.

If you talk about light to a man who lives in darkness he will think only one thing, that there will be no darkness. But light is far more than just absence of darkness. But the person who lives in darkness cannot imagine anything more than that, The absence of darkness is only one aspect of light. But the presence of colours and rainbows and clouds and people and faces and the beauty of a sunset -- these the man who lives in darkness cannot comprehend. He cannot even dream about them because you can only dream about that which you have experienced in some way. Your dreams are not original, it is impossible to dream an original dream. It is all rubbish and junk and old and gathered from here and there, from a movie, from television, from a story, from a novel, from peoples' lives, from your own experiences -- just small pieces put together somehow that's why it is so crazy.

It is just a collage, not even a painting. You have taken one leg from somebody, one eye from somebody else -- and the leg may belong to an elephant, the eye may belong to a mosquito, so the collage is going to be very insane.

It is said that Charles Darwin's disciples once tried to befool him. It was his birthday and for his birthday present they made a collage of an insect: the legs were from one insect and the head was from another insect. They glued it together so perfectly that it really looked like one insect.

They presented it to Darwin and they asked 'Sir, can you tell us what kind of insect this is, to what category it belongs?' -- because that was his whole work. He was working on all kinds of species -- animals, insects and birds. He looked at it, he could not believe his eyes. He had never even thought about such a thing, he had never come across such an insect.

Then he asked 'Does this insect hum?' They said 'Yes.' Then he said 'This is humbug.' But that's what your dreams are humbug!

You cannot even think of what bliss is, what truth is -- and it is better not to think about it, because whatsoever you think will be humbug. It is better to keep your mind clean, it is better to know that you don't know. Only in a loving relationship with someone who has known does it happen. It is a communion not between two heads but between two hearts. Something transpires, something like a flame jumps from the master to the disciple and suddenly his unlit candle is lit.

For that one needs courage, the courage to get out of the old structures -- because they are convenient, comfortable, familiar -- the courage to go from the familiar into the unfamiliar. Then bliss is yours, truth is yours, freedom is yours. All these significant values together is the meaning of the words 'god', 'freedom' 'bliss', 'truth' 'love' -- altogether. God is not a person but all these qualities together like many fragrances melting and merging into each other and creating a totally new fragrance. That fragrance is god.

MEDITATION MAKES MEDIATORS OF MEN

It is impossible to know that you are appointed by the whole, that you are created for a special purpose, for a certain destiny to be fulfilled, for a message to be delivered. It is impossible without meditation to conceive that your life is significant to existence, that you are not accidental, that you are not here just by chance, that there is a hidden hand behind you. But that hand is revealed only in deep meditation.

Meditation means a thoughtless state of awareness. Mind consists only of thoughts. Behind the thought, there is something more but because of so many thoughts we have become completely oblivious of it, it is the awareness of the thoughts. Because you can be aware of thoughts, certainly you are behind the thoughts -- farther, deeper. You can see the thoughts moving on the screen of the mind like a film. Certainly you are not a thought, you are totally different.

A thought cannot watch other thoughts -- that's impossible. A computer knows nothing about its thoughts; it is just a machine, there is no awareness behind it. It is meditation which reveals to you that you are not only a machine, that are not only a mind but something more, something *far* superior.

Mind is constantly changing and your awareness is absolutely still, unchanging. Mind is time and your awareness is eternity. When mind stops it

becomes easy to experience your awareness because all the turmoil and the noise is gone. Only in that experience is there a possibility to feel that you are here for a certain purpose. The purpose -- that you are appointed, that you are not just thrown here, that you are needed and that you have to fulfil a certain destiny -- immediately becomes clear. And unless that is fulfilled you will not feel at ease; you will remain tense, you will remain in anguish. The moment that destiny is fulfilled one feels immense contentment, as if one has come home. One has done the work.

It is just as if you are painting a picture and when it is complete there is a great relaxation and the joy of doing something perfectly wells now you can rest, you can relax. Until that painting was finished there was turmoil and anguish. Every creator knows that anxiety: something wants to be expressed, to be sung, to be put to music, to be painted; unless you fulfil that longing it will go on haunting you, goading you to do it.

Exactly like that existence has a certain need of you otherwise you would not have been here. Just the fact that one is, is enough proof that one is needed in some way. Of course we don't know in what way; we don't know because we don't know our own source of consciousness.

The programme is there -- meditation reveals the whole programme. You become an open book to yourself. That's the beauty of meditations it is a key which helps you to read your own destiny.

So put your total energy into meditation while you are here, and then make it a point that whenever you have time, rather than wasting it, rather than killing it -- use it for meditation. The deeper you go into meditation, the better: the closer you will be coming to god.

THE WOMB OF AWARENESS

(Osho talks to Navajato about the second birth, that which happens through sannyas. Only if one is born a second time does the first one mean anything.)

Socrates is right when he says that a master is only a midwife. That is exactly the purpose of the masters to help you to be born anew, to help you to be born as a soul.

People are well aware that they are bodies; they think in terms of the physical, of the material. And science stops there too, because science is created by ordinary people. The day Buddhas create science will be the greatest blessing to humanity because they will create a totally new kind of science. This science is created by ordinary, unconscious humanity, howsoever intelligent they are. The Darwins, the Edisons, the Einsteins -- howsoever intelligent they are, they are unconscious. They don't know about the second birth, they are not aware of their own selves. They cannot lead humanity to the ultimate peak of bliss, silence, truth.

Yes, they can make life a little bit more comfortable, a little more convenient, but on the other hand they will also make many dangers for life. Because they are unconscious they don't know what they are doing. So on one hand they go on creating medicine to help humanity, to overcome illness and

disease -- they even go on researching into how to help humanity not to get old, how to live a longer life in a perfectly healthy way -- and on the other hand the same people go on creating atom bombs, the same people go on creating destructive weapons.

You can see how unconscious, how insane, must be our scientists. This seems very illogical if you are trying to help humanity to live longer then please stop creating atom bombs and hydrogen bombs and death rays and all kinds of destructive things -- because what is the point of helping humanity to live long when you are piling up atomic weapons? Sooner or later any mad person can trigger a world war.

And where can you find more mad people than in politics? Politics belongs to the nuts. Now this Reagan... he has thrown out the peanut and he is a big nut himself. Now the peanut is replaced by a big nut! This man can prove dangerous.

Carter was just a peanut -- not dangerous. You can make peanut butter or something (much laughter)... He was of much use but not dangerous either. But this Reagan? -- this man can be dangerous, he can drag the whole world into a war at any moment.

Just one mad person who is in power is enough. And people *are* mad. Just the other day I read a news item: one man in America, in California... of course it can only happen in California-land! California is something far-out! It does not belong to this planet; it is a planet unto itself. A man became so angry with the cockroaches that he burned his house (laughter) and then seeing what he had done he killed himself. Cockroach only cause of the whole thing!

I know cockroaches are not that beautiful... but to burn the whole house is too much! And then he realised... only when he saw the house going up in smoke did he realise what he had done, then he killed himself.

Now you see, such people can be in power, they *are* in power. Science is created by people who don't know about their consciousness at all.

A totally different science will be possible through meditation, through awakened people, through people who are reborn. Then it will be creative, then it will think more of ecology and nature. It will think less in terms of nations, religions, boundaries; it will think more of humanity, life, birds, trees. It will be a totally different vision.

The second birth is a very essential phenomenon, moreso now than ever. And that's my effort here, to create through my sannyasins at least the foundation for a different kind of humanity, for people who will live out of awareness, who will be alert about what they are doing, what they are thinking, who will be guided by their inner light.

That's a new birth, that is the meaning name. And it has to be realised so it becomes a reality too, not only a name.

GOD ADORES A VACUUM

(Vinito means absolutely humble, Osho tells another swami.)

But when I use the word 'humble' I don't mean something against the ego,

I mean the absence of the ego. If something is against the ego then it still carries some relationship to the ego. Maybe the ego is standing upside-down so it looks opposite, but the ego is there.

Whenever a person cultivates humbleness he becomes proud of his humbleness -- that is ego coming in from the backdoor. He becomes very egoistic in a subtle way; his ego is not gross, it is very saintly, holy, holier-than-thou, but it is still ego.

When I use the word 'humble' I don't mean the opposite of ego but the absence of the ego -- and there is a tremendous difference. The absence of the ego is the absence of all kinds of ego. The holy ego, the spiritual ego, are all rejected. One is not even proud of one's humbleness ... because that is a contradiction in terms. The ego is so absent that one is not even conscious of one's humbleness. One is simply humble, there is not even a self consciousness about it. Then humbleness is true and that humbleness becomes the opening to god.

God can descend in you when you are not, when you are absolutely non-existential. When god is absolutely existential in you, within you, in each cell of your being, in each fibre of your existence, then he pulsates, he beats, he breathes; you are simply no more.

Become a zero and you become the abode of god.

My sannyasins have to be zeroes, just zeroes.

WAIT WATCHER

(Sudhir means utterly patient, capable of waiting infinitely, Osho tells Ma Sudhir.)

It is one of the most significant qualities for a seeker of truth, to be able to wait. It cannot be done in a hurried way, you cannot have it instantly; it is not like instant coffee.

Truth cannot be achieved through the American way of life. Maybe it is because of this that this country is so lazy and lousy but it has created the greatest number of Buddhas in the world. That laziness and lousiness may be the cause of it all (laughter)... because people can wait, people are patient, nobody is in a hurry. If somebody says 'I will come to see you today,' even if he comes within the week he is perfectly in time! (laughter) Nobody will object about what you said and that now one week has passed. That is not even mentioned, nobody takes any notice of it.

People are moving with a very slow speed, at snail's speed. There is no hurry to reach anywhere. When you are in a hurry you cannot enjoy the journey; you are focussed on the goal. And when you are not in a hurry you can enjoy the sideshows and the sight-seeings and sometimes you can go on a side-path and enjoy a waterfall or a river and have a swim and forget all about the goal. You can go astray, it is allowed. The journey in itself is so beautiful that who bothers about the goal? And what is the hurry? -- life is eternal so some day we are bound to reach. How long can we go on missing?

It is said about Diogenes, a Greek mystic, that he went to see a show -- an archer was giving a show. He was so lousy that not even a single arrow

reached the target. Diogenes went and sat by the side of the target. The crowd said 'What are you doing?' He said 'This is the safest place! This man can shoot anywhere, but this is the safest places his arrows are not going to reach here.'

Life should be taken more joyously, more cheerfully, less seriously. Certainly truth has to be enquired into but not in a hurried way. And then a miracle happens: the less you are in a hurry, the quicker it happens. If you are ready to wait for infinity it can happen instantly, because the very capacity to wait shows your trust. The very capacity to wait shows your surrender; it shows that you know it is going to happen sooner or later and you are not trying to force it in any way to happen right now.

You are allowing existence to take its own time. When spring comes the flowers will blossom.

That is the meaning of Sudhirs learn to wait for the spring. It always comes. This is trust, that it always comes. If it came to Buddha, to Jesus, to Zarathustra, why not to you?

Once this attitude settles you become relaxed, calm and quiet. And in that calmness and quietness, in that relaxed state, it can come. It can come right now

(There is a smile in Osho's voice as he asks)

-- How long will you be here?

(She shrugs her shoulders, the very picture of total relaxation. The group laughs and Osho chuckles.)

-- That's right. Good, Sudhir, good!

BLISS IS IT

Pleasure is very momentary, it exists only for a split second. Happiness is a little longer, joy even a little longer, more suffused, but they are both part of time. Pleasure, happiness, joy -- they are all part of time, and anything that is part of time is bound to come and go, it cannot be forever.

Time means change, time means flux, movement. Nothing can be static in time, nothing can be at a standstill. But bliss is eternal, hence it is not part of time, it is beyond time. And to attain to bliss one has to go beyond time.

When I say one has to go beyond time the task seems to be impossible, how can one go beyond time? -- because as far as physics or science is concerned there is no possibility of going beyond time and space because the whole existence consists only of time and is only a fourth dimension of space, so you cannot go beyond it -- according to science. But according to the awakened ones you can go beyond time because in fact you *are* beyond time; you just have to search within yourself for a point which is already beyond time.

Looked at in that light things have a different perspective: mind becomes equivalent to time. Mind is a flux, constantly changing. Just behind the mind is your awareness, which is the same, always the same. When you were a child it was the same, you became a young man, it was the same, when you become old it will be the same. When you were in the womb of your mother it was the

same, when you were not born it was the same, when you are dying it will be the same, when you are dead it will be the same. There will be no difference at all, it is always the same. It is the centre of the cyclone. The mind is like the cyclone and awareness is the centre,,it is in the centre and yet beyond, it is within and yet beyond.

This is the whole work of meditation, this is the commitment of sannyas to search for that which is already beyond time. And the moment you know it, the moment you taste it, you know that life is immortal, you are immortal. There has never been any birth and there has never been any death, all that has happened only on the circumference. At the centre you have remained untouched.

This experience is the experience of god or nirvana, enlightenment -- or whatsoever one wants to call it.

Going All the Way

Chapter #27

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COAL TO KOHINOOR

(Osho opens the evening by talking to Dhyani Coleman about the difference between meditation and concentration.)

Meditation is misunderstood all over the world because for centuries the idea has persisted that concentration was meditation; and concentration is not meditation at -- it is just the opposite of meditation.

Concentration means narrowing the mind, focussing the mind on one point, excluding the whole existence, just including that one point. It is a tunnel vision; it goes on narrowing and narrowing and then only one thing is left. And meditation is just the opposite: it is relaxation. It is including the whole existence in your vision; it is not focussing, it is not narrowing, it is widening, expanding. For example, you can listen to me in a concentrated way or in a meditative way. If you listen in a concentrated way then you have to exclude the train, the aeroplane, the traffic noise, the insects and their beautiful sounds and the silence of the night. You have to exclude everything from your vision; you have just to concentrate on my words. But those words will become very poor, they will lose the glory of inclusiveness. They will become poor because they will not have the song of the insects and the silence and the noise and all that exists around, in them.

But you can listen in a meditative way too. Then you are simply available as much to me as to the insects, to the traffic noise; you are simply open. And of course, concentration is bound to be unnatural, forced, violent. And you will get tired of it, exhausted. Anything that goes against nature is tiring and anything that goes with nature is nourishing, rejuvenating. Meditation is very

nourishing. Concentration is part of the mind, meditation is something beyond. In fact it burns the mind completely, it consumes the mind totally. You are no more a mind in meditation, you are simply a state of profound silence with no thought, with no desire, with no mind. And Coleman is a beautiful word; it has two meanings. The first meaning comes from Latin. In Latin it means dove; the dove is a symbol of peace and of the renewal of life. Meditation gives both. It makes you peaceful, at ease with yourself and with the whole existence. It brings harmony, a certain quality which is indescribable, but a few indications can be given about it. One is: there is no conflict in it, no duality. You are not trying to achieve anything, because if you are trying to achieve anything you cannot be peaceful. There is no goal in it, because if there is a goal you will be ambitious, and ambition cannot be peaceful. In fact there is no past in it and no future in it, because the past is a continuous noise and an unnecessary noise. It has no significance, it cannot come back, you cannot undo it, you cannot disprove upon it. Nothing can be done about the past -- it is finished -- but it is hanging around you like smoke, like dust, and it clouds your vision, it creates a disturbance. Any memory can disturb you. When there is no past, only then When there is no future, only then is there peace, because future means aspirations, achievement, goal, ambition, desire. You cannot be herenow, you are always rushing for something, somewhere else, and peace is now and here. One has to be utterly present to the present, then there is peace. And out of that is renewal of life, because life knows only one time, and that is the present. The past is death; the future is just a projection of the dead past. What can you think about the future? You think in terms of the past; that's what you know and you project it -- of course in a better way. It is more beautiful, decorated; all the pains have been dropped out and only the pleasures have been chosen, but it is the past. It is modified, improved, a better edition, but it is the past. The past is not, the future is not, only the present is. To be in the present is to be alive, optimum -- and that is renewal. A new life begins in you or, life begins for the first time. Before that you were just dreaming about life, thinking about life -- it was about and about. Now it is the truth of it, now it is existential. And the second meaning which comes from the Teutonic is even more beautiful, simply far-out! It means a coal burner (laughter). And in fact meditation is a coal burner. It burns all that is coal in you, all that is dark and black and rotten -- it burns everything. It is fire! It burns the ego.

And one significant thing to be remembered is that the chemical composition of coal and a diamond is the same, they are not chemically different. The diamond was once a piece of coal and the piece of coal can become a diamond through pressure. All that it needs is the pressure of thousands of years.

Now in the market there are artificial diamonds; they are created by artificial pressure. The chemistry is the same, there is no difference in chemistry; the only thing added is pressure. And sooner or later he will be able to create better diamonds than the natural ones, because natural ones are bound to have some flaws, but the artificial ones can be looked after from the very beginning; they will not have any flaw.

You will not be surprised one day that people will ask for a diamond which has a flaw because only that will prove that it is natural. If it is absolutely flawless it will prove only one thing, it is artificial. It will shine better, it will have all the qualities that you want it to have, it can be as big as you want. Already in the market there are artificial diamonds, and the person who is not a jeweller cannot make the distinction. In fact the artificial will look better than the natural.

Coal and diamonds are chemically of the same category. When the coal remains hidden underneath the earth and goes on being pressed by the earth and its weight and its heat ... because as you go deeper into the earth, it becomes hotter. At the very centre of the earth it is pure fire; everything is in a melted state -- it is just like the sun. So the farther in you go, the more heat and more pressure there is. And both together transform the coal into a diamond. Ordinarily a man is just coal, but meditation can transform the coal into a beautiful kohinoor. Hence I say the second meaning is *really* far-out. The first is beautiful but nothing compared to the second.

-- How long will you be here?

-- I don't know, I really don't know.

-- Be here till the coal is burned!

MIND, YOUR MISERY

A man without meditation never comes to know the blessedness of life. He can only feel complaints against life. Without meditation one's approach is bound to be negative; one only picks the wrong things. One picks the thorns in the rosebush and forgets about the flowers. That's why you see the whole humanity in misery. It is of peoples' own choice, they are ready to jump upon anything that is wrong. Once I used to work as an editor on a newspaper, and there I discovered that a few people are born proofreaders. Nobody can compete with them. Here is Vivek -- she is a born proofreader. (Vivek, who cares for Osho around the clock, is sitting on his left. She looks at him now, a surprised smile on her face, and then laughs.) Just show her anything and she will immediately see the word that is wrong. The whole page is there but she simply lands on the word -- and always correctly! (laughter) Without missing the target she will immediately go to the word. Just as there are born poets there are born proofreaders! (laughter) But life if you are born proofreader you will have many troubles. Meditation changes your approach from the negative to the positive. Of course meditation cannot make a person a good proofreader. He will go on missing the word that is wrong! (laughter) Life is both thorns and flowers. It is better to choose the flowers. But this should not be done artificially. That is what is known in the West as positive thinking: those kind of people teach 'Think positively, affirmatively; go on denying the thorns and go on searching for the flowers. If they are not there, invent them.' That is going to be shallow and superficial, because your mind is not yet meditative, and mind's basic quality is being negative. So you have certain cultivated habits. You can teach the dog a few tricks, but the dog does not become a genius. Even if he knows a few tricks he will do something foolish,

he is bound to do it. A few people were playing cards and a man was standing watching. He was amazed because three were men and the fourth partner was a dog, he could not believe his eyes -- the dog was doing perfectly well. So he asked 'To whom does this dog belong?' The owner was also playing, he was one of the players; he said 'He belongs to me.' The enquirer said 'This dog is really a genius.' The owner said 'Nothing like that. He is still a fool, because whenever he gets good cards he wags his tail (much laughter) and he exposes everything.' That's what happens to positive thinkers!

A meditator is not a positive thinker, a meditator simply drops the mind. And the moment the mind is gone there is positivity without any effort -- an effortless positivity, a effortless affirmation of life. Then suddenly it is all spring, then suddenly it is all a festival of lights, and one for the first time experiences blissfulness, blessedness, benediction; and out of that arises a gratitude towards existence.

COMMITMENT OR LUBRICANT

(Osho speaks on what religion means to the man in the street.)

Man has two worlds available to him, the outer and the inner, but the inner is so obvious that one tends to forget all about it. The obvious is almost always forgotten because we take it for granted. The outer is not so obvious, it is not so easy, hence he becomes interested in the outer. We are always interested in the familiar, and the outer is unfamiliar. And that's the first wrong step. Once you become interested in the outer there is no end to it.

Man has reached Everest, the South Pole, the North Poles the moon, and now they are striving to reach Mars and nobody is bothered about the purpose. And man has not even made an intensive effort to know himself. We know more about the moon than we know about our own being -- this is sheer stupidity. I am not against knowing about the world but the first *and* the foremost thing in life is our own centre. Self-knowledge should be our first priority, and once we have known ourselves then we can enquire about the whole world. Religion comes first, science can only be secondary. But that is not the case: science has become the most important thing and religion is almost ignored. At the most people think of it as a social, formal thing; nobody bothers much about it. Religion has become a Sunday affair. Just as there are Rotary clubs and Lion clubs, there are Catholic clubs and Protestant clubs and Hindu clubs and Mohammedan clubs called churches, temples, mosques, synagogues ... just clubs where you say beautiful things to each other knowing perfectly well that nobody means what they say -- nice nothings.

But it is good for your social life; it gives you a certain social status, it helps you to function within the pattern of society. It functions like a lubricant, if people see you in the church and you listen to the sermon and you pay respects to Christ and to Buddha and to Krishna you are thought to be a good person -- religious, respectable, and you can exploit that respectability in your business life and in other ways. Religion is just a lubricant, it makes your life smooth, that's all, but nobody is really interested in it, nobody is ready to risk

anything for it.

Religion is no longer important, and that is the fall of humanity. That's why there is so much darkness and gloom and misery settling in people's hearts. They are accepting life as a tragedy -- meaningless, futile -- a tale told by an idiot, with no significance; it is no mere a song. And the reason is that we are not at all interested in the inner.

Sannyas means initiation into your own interiority. You have gone too far away from yourself, you have to be brought back home. Sannyas is a home-coming -- and the method is meditation.

Just as mind is the method to go out, meditation is the method to come in. It is the same energy, the same door: on one side of the door you have the label 'entrance', on the other side 'exit'. It is the same door; when it opens outwards it becomes mind, when it opens inwards it becomes meditation. It is the same energy. And my whole work here is to help your energy take a one-hundred-and-eighty degree turn.

Once you can see just a glimpse of your being and its grandeur and its splendour, then the whole outside world simply becomes insignificant, it loses all value and you are for the first time really born. The journey towards home has started. And when you reach the centre of your being you reach god because god is nothing but your innermost centre.

On the circumference we are different people but at the centre we are one, at the centre we all meet. The farther away we go from the centre, the farther away we go from each other. The distance between persons becomes wider and wider farther away from the centre; as you come closer, you start coming closer to people also. Hence love is a natural by-product of meditateness because you start feeling a new kind of closeness with people, with trees, with rocks, with stars -- with everything that is. And when you are at the centre suddenly you know that there is only one -- we are all part of one organic unity -- and that's the meaning of god.

BLISS, YOURS FOR THE RECEIVING

(Her name, Anand Pratiksho, means bliss and awaiting, Osho tells another sannyasin.)

Pleasure can be achieved because it is physical. Even animals achieve it so there is nothing of much importance in it. And pleasure consists only of two things, food and sex -- which are not very different. In fact they are two sides of the same coin: food keeps you surviving and sex keeps the race surviving. Sex is food for the race and food is sex for the individual -- and that's why they are convertible. People who become very interested in sex will start becoming more proportionate in their bodies; people who are not interested in sex will start gathering fat, they will start eating more. This is like a pendulum.

Any country which is against sex will become too interested in food. And all the religions which have been against sex have helped people to become more and more fat and ugly. The responsibility goes to the religious organisations who are against sex, because then where can the energy be put? Then if people start stuffing themselves with ice cream and things like that --

anything will do, they have to chew upon something... They cannot chew on people, so they start chewing things. If they can chew on people then they don't bother about things too much. Then chewing gum is not needed -- they eat each other! That's why the French expression for sex, 'eating', is significant. It is really significant because it shows that both are joined together. Looking at a girl, a man says to somebody, 'I would like to eat this girl' -- how does this eating come in? He wants to chew... and to be chewed upon! Lovers are chewing gum to each other! (much laughter)

In any country -- for example, India, which has been against sex for many centuries you will find people eating too much and they will have many sweets and food. I don't think any country has as much variety as India; each province has its own varieties. India must be the most inventive as far as food is concerned. There must be some psychological reason behind it. Why so much variety, why so much concern. The concern is because sex has been denied now only one pleasure is left, so the whole energy becomes focussed on it.

Americans, particularly Californians, are more physically proportionate; they don't gather weight. Even when they are older they look young, for the simple reason that sex is accepted as a natural phenomenon; there is no need to become obsessed with food. In a way American food is plain, continental food in Europe is plain -- except Italian food! (laughter) But Italians have suffered from the Catholic church -- that is the reason why they have become so inventive with spaghetti (laughter).

It is easy to find pleasure; it is not any distinctive quality about human beings. Happiness also is not very difficult to find, just a little more difficult than pleasure. Happiness consists of aesthetic sensibility: Music, art, poetry, painting, sculpture -- all these dimensions. It needs training, learning and discipline.

If one wants to understand classical music you have to go through a certain training of the ear, otherwise it has no joy for you, no happiness for you. But still it is within human limits, within human capacity, to learn about music, to learn about poetry, to be able to appreciate philosophy, literature and great works of art.

But bliss is beyond human capacity. Pleasure is animal, happiness is human, bliss is divine; it is a gift from the ultimate. All that we can do is to be open and waiting. That's what a sannyasin has to learn, to be open, silent, vulnerable, available. But other than that nothing can be done about bliss; it comes when it comes. Of course, whenever you are ready it comes, but one has to wait, one cannot demand, one cannot say 'I want it right now. One has to be infinitely patient. That is the meaning of your name: awaiting bliss.

Preparation is needed but it is only a preparation to receive the guest. You have to become the host and the guest comes whenever the host is ready, but you cannot force the guest to come, there is no way to force him. Bliss cannot be forced; it descends from the beyond. And because it comes from the beyond it cannot be taken away from you, nobody can take it away.

Pleasure can be taken away -- your food can be stolen, your man can be stolen, your woman can be stolen. That is not very difficult, it is very simple.

Your happiness can be destroyed very easily; in fact it is always in a process of deterioration. You cannot enjoy the same music again and again, you cannot enjoy the same novel of Dostoevsky again and again. Maybe once, maybe twice, but the third time it is boring, and if you have to read it a fourth time it is torture. If you have to read it a fifth time you will have to be hospitalised! (much laughter) So it goes down the drain automatically; then one has to go on searching for new sensations and novelties. And it is very difficult to find them because if you have enjoyed Dostoevsky or Tolstoy or Chekhov then it is very difficult to enjoy anybody who is secondary.

You will only be able to enjoy somebody who is at least on a par with Dostoevsky, in fact somebody who is even better than Dostoevsky -- but them? Out of the whole of humanity only can be given which come close to Dostoevsky, as far as novels are concerned. Or only a few names can be given as far as painting is concerned, and a few names for music. Soon happiness is exhausted.

But bliss is inexhaustible. You cannot achieve it, it cannot be taken away from you. Once it descends it is forever yours. And the miraculous thing about bliss is, it is never boring. It is always the same, not even a slight change ever happens; it is eternally the same. But it is strange that the same bliss is in some sense new every moment -- both old and new. It somehow knows the secret of renewing itself without changing. It is a miraculous quality.

Once a person is blissful he is blissful forever. But the quality that has to be learned is of awaiting, of patience, of trusting that whenever the time is ripe it is bound to happen, it is inevitable. This is what I call trust -- and trust is the essential core of sannyas.

-- How long will you be here?

-- Till you throw me out!

-- I will never throw you out. I always throw people in! (laughter) Good.

OBLITERATION OR TRANSFORMATION

(In his sannyasins lies hope for humanity, Osho is to say in his address to Deva Soundaryo. First he explains that her name means the divine is beautiful, or vice versa.)

There are no other proofs for god than the beautiful experiences of life. A sunset can overwhelm you so much so that for that moment you are no more, only the sunset is. The observer is dissolved, there is only observation; the duality between the seer and the seen is no more there, there is only one bridged experience. The observer and the observed are both bridged together, as if you and the sunset are two poles of the same phenomenon. Suddenly your heartbeat starts pulsating with the beauty that is the sunset ... or there is a bird on the wing and suddenly you are one with it. It is not the bird on the wing, *you* are on the wing and the whole sky is yours.

It can happen in many ways -- either in nature or listening to music or reading poetry or just sitting silently doing nothing, just enjoying your own breathing, your own presence. But all these moments are of beauty and these are the only proofs of god. When you see a rose flower or a lotus opening in a

lake there is proof. It is not logical proof but it is far more significant than logic can ever be; it is aesthetic proof. Suddenly you know that the world is full of meaning and splendour, that it is not accidentals that there is some underground meaning, some undercurrent of meaning. You may be aware of it, you may not be aware of it, but the world is moving towards a certain destiny, towards a certain fulfilment.

The more you experience these beautiful moments, the more your life starts becoming beautiful. So never miss any beautiful moment. Rejoice in it, dance with it, sing with it, be silent with it. In some way or other become one with it. Let the observer be the observed too. Dissolve yourself in it and you will find immense nourishment. You will become aware that the world is not just matter; hidden behind matter is something far more significant -- matter is only the expression of something immaterial. We can call it god, the truth, the soul of existence, the very heartbeat of the universe.

And the sannyasin has to find that heartbeat -- not only to find it but to create a certain synchronicity between his heartbeat and the heartbeat of the whole. When you are in synchronicity, in accord with the whole, your life is out of the prison. Then the imprisoned splendour is released, and that explosion of joy, of light, of love, of celebration, is enlightenment, is nirvana.

The whole work that is going on here is to bring as many people together for this ultimate explosion, because the more people there are joined together, the more is the possibility of the explosion. It own happen to individuals too, but then it does not affect the consciousness of humanity much. I would like it to happen like a chain: thousands of people becoming enlightened all over the world simultaneously, like lightning. They will transform the whole consciousness of humanity, they will take humanity to a new plane. And that is very much needed today, it is needed today more than ever, because either humanity has to come to a deep understanding about life or we are on the verge of going insane and committing global suicide.

Something tremendous is going to happen by the end of this century. There are many who are preparing for a global suicide and there are very few who are preparing for the transformation of consciousness. My sannyasins have to belong to those few because with those few is the whole hope for humanity.

Going All the Way

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HAPPINESS IS IN-STEPNESS

Meditation is the art of slipping out of the mind. The child is born in a meditative state, but meditation is of no use to society; society needs the mind because mind can be used in every possible way. The mind makes the person a commodity, a means, and then the establishment can exploit him. Without the mind a person cannot be exploited, cannot be manipulated, cannot be enslaved.

Mind is the subtle strategy of creating a spiritual enslavement. Society makes every effort to create the mind as quickly as possible; so things are not allowed to get out of hand. As the child is born, the church, the priest, get hold of the child -- he is baptised or he is circumcised. Hindus have done the most in-depth study of the whole phenomenon because Hinduism is the oldest religion on earth. They don't even wait for nine months for the child to be born; their religion starts with the impregnation of the mother. In fact the oldest method -- which looks ugly to the modern mind -- was that four priests would stand in the four corners of a room chanting mantras while the couple made love. So they could start even before the child was born, before the woman was even impregnated; even before that they were creating Hinduism -- the atmosphere, the vibe.

They get hold of the person even before birth and they continue the hold even after death, particularly in Hinduism. When the person dies the last rites have to be performed by the priests, and even when he has been dead for years his children have to go on performing certain rites each year for the welfare of the soul that has departed. This is the complete programme of the conditioning

of man. And mind is nothing but the conditioning that has been put in you by the society.

So there are Hindu minds, Mohammedan minds, Christian minds, Jewish minds -- all kinds of minds -- atheist, theist, communist, capitalist, socialist, fascist. There are political parts of your mind and religious parts of your mind, and man is completely imprisoned in all these ideologies, theologies and philosophies.

Meditation is a rebellion so that you can get out of the hold of the vested interests of both the priest and the politician and can be yourself again.

And Keith is a beautiful name. It has two meanings: one is a wood-dweller and the second is wind. On the surface they don't seem to be connected at all but they are connected, particularly in Gaelic mythology. Wood represents paradise. The word "paradise" comes from the Persian "firdaus"; firdaus means a beautiful walled-garden.

The wood represents paradise, the garden of Eden, and wind represents the breath of the universe. A person who dwells in the wood, means a person who dwells in paradise, in a state of bliss, in silence, in profound peace. And the universal breath means you are in tune with the whole, you are not breathing separately; there is a synchronicity between your breath and the universal breath. The moment you are in tune with the universe you have come home. To lag behind is to remain miserable, not being in step with the universe is what misery is all about. To be in harmony with the whole is to be blissful.

Meditation opens the doors; the doors to silence, peace, paradise, the doors to falling in tune with the whole.

YOU JUST CAN'T BEAR BUDDHA

(... at any rate, not until you're full of light. Osho explains the meaning of Chaitanya Chris's name.)

Chaitanya means consciousness, ultimate consciousness, where all darkness has disappeared. The whole unconscious has been transformed into consciousness; there is no part in your being which is any longer dark or unconscious -- it is full of light. Only in that light can one know the Christ within.

Chris means one who bears the Christ within his heart. It has nothing to do with any denomination -- Catholic, Protestant, etcetera -- it has nothing to do with belonging to any established church. It is a love affair; it is not a question of doctrine, dogma, creed or cult.

Christ is not a person, the name of the person is Jesus. Jesus is not synonymous with Christ. There was a moment when Jesus was not a Christ and then that enlightening process came when his unconscious disappeared and he became fully conscious and aware. At that moment he became a Christ -- it is a state of consciousness.

In the East we call the same state the state of Buddhahood. It does not matter what word is used. Buddha was not always a Buddha; his original name was Siddhartha, then one day he became awakened. The word 'buddha' means the awakened. Up to that moment he was as fast asleep as everybody else is;

he lived in a groping way, in a blind way. The moment he attained to his inner vision his insight opened up and became a thousand-petalled lotus; he could see things as they were -- he became a Buddha. The Buddha means the awakened and the Christ means the crowned one.

Certainly that ultimate consciousness makes you an emperor; before that you are just a beggar. Christ or Buddha are just names of that ultimate peak which is the deepest longing in every heart.

My work here consists of only one thing: to teach you the alchemy of transforming unconsciousness into consciousness of giving you the knack to create the situation in which you can wake up, giving you devices so that you can wake up on your own... because if somebody else wakes you, you will fall asleep again, because you have not removed the root causes of your sleep.

Somebody shakes you, wakes you, but the inner causes are there -- you will fall asleep. In fact you will feel very angry with the person who wakes you up while you still needed sleep. So unless you remove the causes of sleep nobody can wake you up. All the efforts made by others to wake you up are doomed. After each effort you will fall into deeper sleep, you will take revenge.

The function of the master is not to force you to wake up, but to persuade you, to seduce you, to learn the art of removing the inner causes which are creating your unconsciousness. And they can be removed from the very roots, root and all. Once you have removed them yourself only then does the real awakening happen. Even in physical sleep this can be done.

For example, while you are falling asleep at night there comes a moment, a gap, a small gap, very small gap, when you are neither awake nor asleep or, you are both -- a little bit awake, a little bit asleep. We pass through that interval every night but it is such a small interval that we don't take any notice of it. If you take notice of it, it is of great significance.

It is like changing gears in a car. When you change the gear the gear moves through neutral, it has to go through neutral. When you have been awake in the day and are falling asleep, your whole being is changing gears and there is a moment which is neutral -- when you are neither awake nor asleep -- and that is the most significant moment because in that moment you are nowhere, or now here. In that moment there is no past, no future, because you are in a neutral state. You are just in the present, absolutely in the present. That is a moment of meditation. And in the ancient traditions all over the world, in the mystery schools which have always existed around the world, that gap has been used.

For example you can try a little experiment: just go on watching when you are falling asleep and soon, within a week, you will know when that gap begins -- because it is such a change. If you are alert, just a little alert, through watching you will be able to know it. In that moment you can say to yourself 'Chris, wake me up at five o'clock, at exactly five o'clock in the morning.' Say it three times -- more than that you cannot say, the gap is too small. Repeat it three times: 'Chris, wake me up at five o'clock in the morning', and then fall asleep. And at exactly five you will be awake -- not a minute before, not a minute after.

This is a small experiment. It means you can programme your waking, you can even programme your dreams. You can say 'Tonight I don't want to dream at all' then the whole night will be without dreams. Or if you enjoy dreaming, you can create beautiful dreams, significant dreams -- more poetic, more aesthetic. You can give the whole script. Rather than dreaming something rubbishy, haphazard, neurotic, it is better to give a script, it is better to dream what you want to. At least you are the master of it, you remain the director.

Slowly slowly you can programme your whole sleep and once you have learned the art about physical sleep, the same is true about spiritual sleep. But first you have to begin with the physical, then you can start using that gap for your spiritual awakening. And the same gap happens again in the morning when you are waking up; when sleep is no more and wakening is just going to happen, again the same gap is there.

These two moments are the most important in twenty-four hours time.

This has been the finding of thousands of years of meditators that these two moments are the most significant. If a person can use these two moments he can transform his whole being, he can become enlightened.

Begin with physical sleep so you learn the art then use the same strategy, the same device, for your spiritual awakening. And it is not a far away phenomenon, it is very close by, just around the corner.

DEBATOR AND DANCER

(The synthesis of the two makes for a richer, more blissful, you.)

Bliss is not an achievement but a discovery. You don't have to go anywhere to find it, on the contrary you have to stop going and remain within yourself for a few moments ... just being there inside, doing nothing, just being alert and watchful and seeing what it is, your consciousness. And as your insight deepens as you become more acquainted with your inner world with your interiorities with your subjectivity, you will be surprised that a showering of bliss happens of its own accord.

To know oneself and to be blissful are just two ways of saying the same thing.

Socrates says 'Know thyself'; Krishna says 'Be blissful'. On the surface both are talking about different things -- it is so obvious: knowing thyself is one thing and being blissful is another. But deep down they are exactly two sides of the same coin. One can start either the way Socrates says, by knowing oneself, or as Krishna says, by being blissful.

My own approach is that it is better to use both things together because then your growth is speedier. Following Socrates or Krishna separately is like walking on one leg: it will not be much of a walk, it will be something like hopping. You will have to learn many tricks, only then will you be able to manage, and you will need crutches also. In a way you will be crippled. You *may* reach the goal but it is unnecessary trouble when you can use both your legs. Why not use both? And by using both the walk becomes a beautiful adventure. You are more independent, more wholesome, more together, and your being is more rich.

Socrates is bound to remain a little dry. You cannot hope that he can play on a flute, he can only argue. He is the greatest arguer the world has known, a perfect arguer, but just arguing is desertlike, it is negative. It follows the method of elimination: this is not it, that is not it, neither this nor that -- go on denying. It is via negativa. Then when you have denied everything, only that which is left and is undeniable is the truth.

Krishna is like a flowering bush, with a flute, with song, with dance. It is via affirmativa. He does not argue, he proves by his very being. His very presence is proof enough that man is something more than we know about, that man is something far bigger than the mind. But I would like you to be Socrates with a flute, Socrates in a dancing gesture and Krishna arguing, together -- then life is richer. And I am always for richness. I hate poverty of all kinds. I have no respect for poverty, outer or inner. Man has to be rich on both the sides.

SURRENDER: SUBMITTING THE PSEUDO

(And you're bound to be blissful once you do so.)

It is inevitable. We are taught to fight, we have been living under a very dark cloud for centuries, and that dark cloud has proved to be the greatest calamity to human beings. The dark cloud is the idea that man has to continuously fight for his survival, as if nature and man are enemies. They are not enemies. Nature is our home, the universe is not antagonistic to us, otherwise we would not have been here at all in the first place.

Just as trees grow... if the universe is not supporting them, how can they grow? In the same way the universe mans the earth, just as it fills it with trees, rivers and mountains. We are part of this tremendously beautiful existence; we are not foreigners, outsiders. But the idea that we have to fight creates a gap between us and the whole -- we become islands. Then there is fear, continuous fear, insecurity and death. And man lives in that fear, insecurity, death -- how can he be blissful? From where can he get any nourishment? He becomes alienated. He starts feeling futile and meaningless and the whole life seems to be just a struggle. And it is to no purpose because in the end is the grave. For the whole of our life we go on fighting for what? To reach the grave? And that's the ultimate thing.

It is the ultimate thing for the person who has been fighting with existence, but for the person who is surrendered to existence, is in tune with existence, it is not the ultimate thing. For him there is no death at all, because in the first place he does not create the ego. It is only the ego that dies, because it is a false entity, somehow put together; it is artificial, arbitrary.

Surrender means dropping all that is artificial and arbitrary, surrender means becoming egoless. Surrender means feeling the universe with the heart, creating bridges instead of walls, rather than being an island, becoming part of the continent. And immediately there is bliss and that bliss goes on and on increasing. It is an unending process; it begins but it never ends.

Buddha used to say misery has no beginning but an end, and bliss has a beginning but no end -- and he is perfectly right. The name I am giving to you

is not just a name -- remember it. It is the key that you have to use in your life. You have to know the beauty of surrender, you have to experience it. It simply means saying yes to the whole, an absolute, unconditional, yes. And with that yes comes the spring and thousands of flowers bloom in your consciousness. The whole of your life becomes fragrant.

Going All the Way

Chapter #29

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BLESSED ARE THE MEDITATORS

(Osho is talking to Dhyana Milly.)

Meditation is an exploration of your interiority, a search for your authentic being, a quest for who you are. The moment this quest is fulfilled an explosion happens; just like atomic explosion. Many new qualities which had never existed before start blossoming in you. They were potentially there but not actual. Meditation transforms the potential into the actual, makes the invisible visible, makes the dream a reality.

And Milly symbolises two very essential qualities that come out of that inner explosion. The word 'milly' can be derived from two languages; the first language is Teutonic and the second is Latin. From the Teutonic root milly means gentle power. That's a very significant point.

Ordinarily power is never gentle, power is violent, aggressive, destructive, but power becomes gentle by passing through meditation. This is the alchemical change that comes into one's being. Even the destructive forces become creative. The thorns are no more thorns, they become flowers, they become fragrant.

When power is gentle it has a beauty; then it is nothing but the power of love. In other words it is no more power, it is simply gentleness. It is in this context that Jesus' statement can be rightly understood: Blessed are the meek for theirs is the kingdom of god.

On one hand they are meek, gentle, humble, nobodies; on the other hand they become emperors, they have the infinite power of the kingdom of god. The statement is paradoxical but very representative of truth.

The second meaning comes from a Latin root and that is even more beautiful. but it cannot happen before the first. The second meaning is sweet singer. When your destructive energies are transformed into creativity, when love is your only power, when gentleness is your strength, then your life is a sweet song, then your life is a dance, a celebration. Then each of your gestures and acts has the grace of the beyond. Then god starts filtering through you into the world because now you are no more, only god is. But this impossibility becomes possible through the art of meditation.

One has to close one's eyes to the outside world at least for a few hours every day and focus within. In the beginning there is nothing but darkness. In the beginning you meet thoughts, desires, memories and dreams -- nothing else. It is all rubbish; one gets fed up and one wants to go out. But if one has perseverance and patience, then one day just through going on and on looking within all these clouds disappear. Slowly slowly the night disappears into a dawn. And the moment the darkness is no more and light has arrived, then the miracle, then the transformation of power into gentleness happens. And that gentleness becomes a sweet song.

This exactly defines sannyas gentle power and a sweet song.

(Continuing on the theme of the alchemical action of meditation, Osho turns to Dhyano Melville.)

Gautam the Buddha has defined meditation as the miracle that transforms all your passions into compassion, that brings a radical change in your life energies. Hatred becomes love, greed becomes sharing, the effort to dominate others becomes service.

If one is a servant without meditation then that state is not good, that is ugly; that simply means you have become a slave. You have allowed somebody to possess you, you have allowed somebody to reduce you to a commodity. You have allowed somebody to destroy you, to destroy your very being. It is like committing suicide.

But if it happens through meditation then it is not a question of becoming a servant to somebody. You are not allowing somebody to use you as a means for his own ends. You are a servant not because you are forced to be a servant; you are a servant because of your love. It's orientation is within you; it is not imposed from the outside, it grows in you. It is pure service with no greed, with no fear, with no idea of gaining anything out of it. It is simply sharing your love. It is sympathy in the beginning and it is empathy in the end. It is feeling for people's misery and trying to do something for it. But it is just out of your own vision, clarity, love and compassion; you are not regimented in it.

So I don't think Christian missionaries are real servants; they are greedy. Of course their greed is for the other world, but greed is greed: whether you desire this world or the other makes no difference. They are longing for heavenly pleasures because this world, pleasures are momentary and that world's pleasures are eternal. So in fact they are more greedy than the worldly people. They are ready to sacrifice their life but it is not pure love, it is pure greed. It is not sharing, it is not compassion for the others; it is just an other-worldly selfishness. And the reason is that the Christian missionary has

no idea of meditation. He has been told to serve people because through service he will attain to god, through service he will reach heaven, through service he will be able to avoid the suffering of hell and he will gain all the pleasures that every Christian missionary is entitled to. But there is no meditation behind it.

A meditator simply serves because he enjoys serving. There is no future in it, no goal and no end. It is not a means to some end, either this worldly or other-worldly. The act in itself is so joyous, it is so prayerful -- who bothers about heaven?

The story of Gautam the Buddha is that when after his death he reached the doors of heaven, the doors were opened and the angels celebrated his coming, but he didn't enter. He stood on the door, his back towards heaven, and looked towards the world which he had left far behind.

The angels were disturbed. They asked 'What is the matter? For whom are you waiting? Enter! We have never given such a welcome to anybody.' And in the story Buddha is reported to have said 'I will not enter unless every being, every suffering being in the world has entered. I will be the last one. So please keep your doors closed; it is not time for me to enter yet. I am going to be the last person. I will wait for everybody else to enter first, I will help people, I will show them the way, because I love, because I feel immense compassion. Heaven is not for me yet. I can see millions of souls struggling in darkness, in suffering, in pain, and I am in a situation to help them. I am not obliging them, it is just my joy.' But he refused to enter heaven.

This story shows the real attitude and the approach of a meditator. When meditation makes you a servant it is a totally different phenomenon -- and that's what my sannyasins have to be.

The first and the foremost thing is meditation, then service comes of its own accord; you need not practise it. A practised service is a false thing, it has to come naturally. Just as flowers grow in the trees it has to grow out of your meditateness, only then is it true, authentic, liberating.

LOVE: THE FLOWERS ON THE TREE OF LIFE

(And friendliness is the fragrance of those flowers. Osho tells Anand Damiet that her name comes from a Greek story about two friends, Damon and Pythias.)

Damon offered his life for his friend Pythias he died for his friend, hence his name has become a symbol for friendship.

The miserable person cannot be friendly, it is impossible for him because he has nothing to share.

He can beg but he cannot give, and friendship depends on giving. But you can give only that which you already have, so the true friend has to be blissful, only then he can share. Then of course one can even sacrifice one's life, because love is a far higher value than life itself. Life is only an opportunity for love to blossom. If love blossoms life is significant, if love does not blossom life has been a sheer wastage.

I teach blissfulness because out of blissfulness many things happen;

friendship is one of the qualities. Friendship is only the beginning, remember. When friendship becomes more purified it becomes friendliness. Friendship is a relationship between two people or a few people, but it has a limitation. Friendliness is simply your quality, your fragrance, the aura that surrounds a blissful person; he is simply friendly. He is friendly to the trees, to the rocks, to people, to animals -- he is simply friendly. He is friendly towards himself too. In fact all enmity in him disappears. The energy that is enmity and hatred has been transformed into love, into bliss.

And to be blissful is not as difficult as people think. It looks very difficult because the whole approach is wrong. It is as if you have lost something in the house and you are searching for it on the road, you will not find it. And then it looks difficult or almost impossible to find it, and it *is* impossible because you have not lost it there; you have to look where you have lost it.

People are looking for bliss in the world and bliss is waiting as your potential at the innermost core of your being. Go in, and the moment you go in you have found it out and the farther you go, the farther away you are from the goal.

And to come to one's self is a simple process. Nobody is competing with you there because nobody else can enter you, only you can enter. So it is a very non-competitive thing. If you want to be a president or a prime minister then millions of people are trying to be the same. Of course, it is a tough struggle and only one is going to be the winner; the most cunning, the most destructive, the most criminal, is going to win the game. The cheat, the deceptive, the fraud -- he is going to win the game.

But as far as the inner world is concerned there is no competition at all; that makes it very simple and very easy. And because you are not trying to possess something which belongs to somebody else you are not in any way coming in anybody's way. You can become a Buddha, a Jesus, a Krishna, and you will not have taken anything from anybody. In fact whenever a person becomes a Buddha he enhances the quality of the whole existence; the existence gains through his enlightenment. So the process is simple; we just have to learn how to turn in, how to close our eyes and how to sit silently doing nothing.

This is the most difficult thing for people because they have been told again and again 'Do something, don't just sit there!' And I say to my sannyasins 'Just sit there -- don't go on doing something!' Just sitting and doing nothing is the whole art of meditation. And out of that centredness and groundedness bliss arises and goes on spreading. A single blissful person makes the whole universe radiate with high bliss.

And of course, he is bound to be friendly, friendly to all unconditionally.

TO TELL YOU THE TRUTH...

(You have to know your own truth first, then you comprehend the ultimate truth. Osho first explains to Satyam Angelika that her name means the ultimate truth, and, a messenger of god.)

Everybody is a messenger of god, but nobody is aware of it because

nobody is even aware of their own truth.

God means the truth of the whole existence. How can you be aware of god if you are not even aware of your own truth? The drop is not aware of its own existence and it is trying to be aware of the ocean -- that is impossible. Vice versa is possible: if the drop becomes aware of its own truth then it is aware of the truth of the whole ocean too. If you have totally understood a single drop of water that means you have understood all water, not only on this earth but on all the earths and all the planets, in the whole universe. Wherever water exists its composition is going to be the same: H₂O; water cannot exist in any other form. And a single drop of water contains the whole secret, the secret of the oceans.

But people are so stupid that they try to believe in god. Rather than looking within their own selves and searching for the truth, they start their journey by a belief in the cosmic, in the universal. That is sheer tomfoolery, it is idiocy; these peoples are Don Quixotes.

My approach is simple and scientific. I don't teach you to believe in god because I know: how can you believe in god? -- you don't even know who you are. Who is the believer? That is the first thing to be explored. And if that is understood, root and all, you will understand god too.

So first try to discover your own ultimate truth and in that very discovery suddenly you have stumbled upon the truth of the whole -- that's what god is all about. And then you know that you come from god, that everybody comes from god, that all life originates in god. Hence everybody in his own way is a messenger of god.

THE TRIP OF THE LIGHT FANTASTIC

(Her name, Amitabha, means infinite light, Osho tells the last initiate.)

Amitabha is one of the names of Gautam the Buddha; he was given this name when he became enlightened.

Every person has the potential to be enlightened; just a little work is needed, just a little awareness, just a little silence. And we can manage it! Nobody need miss. If we miss only we are responsible. Just a few right steps -- according to me just two steps are enough -- and the journey is complete.

The first step is to become a witness to your mind processes, to the traffic of thoughts, desires, memories, dreams and fantasies. And the second step is to become aware of your own witnessing. And the journey is complete and the darkness is over and the night is finished and the sun has risen. That moment of the rising sun is called amitabha -- the infinite light has exploded.

Going All the Way

Chapter #30

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RELIGIOUSNESS IS WAKEFULNESS

(Osho talks about his vision of true conversion to Swami Parivarto.)

A man can become a Christian from being a Hindu but that is not conversion. He only changes his thoughts, he remains the same; there is no inner change in his consciousness.

As a Hindu he was worshipping Krishna, as a Christian he will worship Christ, but the worshipper is the same; only the idols have been changed. From one prison he has moved to another prison; he is not free yet.

By conversion I mean a transformation of consciousness -- not of the mind, not of thoughts, but of awareness. When a man becomes absolutely aware within himself he has gone through a radical change. That's the meaning of Parivarto -- and that's the definition of sannyas.

I don't give you a new ideology I don't give you a new religion. I simply help you to move from unconsciousness towards consciousness from a state of sleep towards a state of awakening. Except for the awakened person nobody is religious.

(Osho speaks on the difference between knowledge and wisdom to Ma Sanmati -- her name means right knowing. The question is not of knowing more or less but of going asleep or awake Osho reiterates.)

For thousands of years the stupid religious people have been arguing about whether Buddha knows more or Jesus whether Krishna knows more or Buddha, whether Buddha knows more or Lao Tzu. There are all fools, blind people arguing about light. They can go on arguing for eternity and they will

not come to any conclusion because light has to be seen, not argued about. There is no question of more or less; all the awakened people are the same. They have come to the same silence, the same profound peace. It is not a question of quantity, so you cannot have more or less. It is not the dimension of quantity at all; it is a qualitative revolution. One is simply awakened, not more or less. That is Sanmati -- true awakening, true understanding, true knowing, true wisdom, true awareness. All these meanings are involved in that simple word, 'sanmati'. It contains the whole of all the religions, the secret. Avoid information and insist on transformation.

MENTAL-GO-ROUND

We live in a kind of restlessness. Mind consists of restlessness and nothing else. It knows no rest; day in, day out, it goes on spinning and weaving thoughts, dreams and fantasies. From the cradle to the grave it is continuously working; it cannot exist without this constant occupation. It is like peddling a bicycle, if you go on peddling it, it keeps moving; the moment you stop peddling it, it falls over. Its whole support is in constant movement. And that's exactly the case with the mind.

To be in absolute rest means to get out of this constant peddling. Stop co-operating with the mind and its occupations, because it is your energy that keeps it going on.

Meditation means withdrawing your energy from the mind. The moment your energy is withdrawn the mind flops. And the collapse of the mind is the beginning of a new life. Then you live in a relaxed way, then there is great silence in you. And out of that silence whatsoever you do is right, out of that rest your actions become beautiful. They carry something of your inner peace, they vibrate with your inner music. Your actions, your words, your gestures, even your silences are full, overflowing with your new being.

Meditation means rest, absolute rest. If mind is occupation meditation is rest. If mind is a constant chasing after goals then meditation is dropping all chasing and all goals. In that stillness you become capable of miracles -- and everyone is entitled to those miracles. But mind is impotent.

Beware of the mind and get out of it. Getting out of it is entering your own innermost core -- and that is the only temple I know of where god lives.

BE A SPIRITUAL SWINGER

(... be a non-clinger. Osho is talking to Ma Viraga, a German sannyasin.)

Love can have two kinds of expressions. It can move in two directions, one is that of attachment, possessiveness, clinging, and the other is of non-attachment, non-possessiveness, non-clinging.

The first direction destroys love; only lust is left. It makes love something closer to the animal instinct -- mechanical, unconscious and ugly too, because the moment you want to possess somebody you start destroying that person. If you cling to the person he starts escaping from you because nobody wants to be imprisoned. Freedom is a far higher goal than love; love can be sacrificed

for freedom, but freedom cannot be sacrificed for love.

So if love wants to survive -- and it is a beautiful phenomenon -- then it has to find a way to be in tune with freedom. And that's what I mean by this other direction, when love is non-attached, non-clinging, non-possessive. Then love rises to the heights of prayer, it becomes something spiritual. In that sense Jesus is right when he says god is love.

Love is not lust. and to make it lust is to miss the great opportunity of rising to the ultimate peaks of freedom. joy and bliss. And the miracle is when you don't cling to the other he has no need to escape from you. When you allow freedom he allows you freedom; when you allow freedom there is no need, not at all, to go somewhere else, because you are not only fulfilling his love need, you are also fulfilling a higher need -- the need for freedom.

When love is non-attached, you never interfere with the other's space. You reject his space, his territory; you respect his aloneness. If he wants to be alone you don't feel offended; it is his birthright to be alone. In fact he can be with you only if he is allowed to be alone. If you force yourself on the other person, if you don't allow him to be alone, if you trespass his territory, then he may be physically with you but spiritually you are far apart, thousands of miles apart -- and that creates a vicious circle. If you feel that the person you love is not spiritually with you, you become more possessive; you start closing all the possible doors from where he can escape. And the more you create this state, the farther away he is from you -- you are murdering your love yourself.

Love cannot exist as lust. As lust it is only a corpse; as freedom it has eternal life.

-- How long will you be here?

-- Two weeks.

-- Then come back for a longer period. This is not being like a German. (The group is laughing but the joke seems to be lost on Viraga. Gayan, sitting by her side to help with translation, begins to explain.) This is being like a German: a joke needs to be told twice, and then too he smiles just to be polite! (Presumably Gayan has interpreted the joke for Viraga, but the latter remains unsmiling. Osho chuckles.)

Gayan, explain to her. (to a slightly perplexed Viraga) Come back again!

TRUTH: NOT LOST, JUST MISLAID

(Osho is addressing Swami Sumaran, his name means remembering.)

We have simply forgotten about it because we have become too engaged in the outside world, too occupied. But the inner has been forgotten, there is no space for it. Our consciousness is completely covered with outside information and we go on collecting layer upon layers. We become focussed on the outside so the inner world is at our back; but not for a single moment is it lost. Hence this word 'sumaran' is one of the most important words in the whole history of religion.

Gurdjieff used to call it self-remembering and Buddha used to call it sammasati, right-remembering and Krishnamurti calls it awareness. These are different names but the basic point is that you have to turn in and to see what

is there. And that's what meditation is all about: finding a few moments here and there, whenever possible, so that you can turn off from the outside world and turn in.

Slowly slowly it becomes easier, smooth, so smooth that any moment you can close your eyes and the whole world with all its worries, problems, tensions and anxieties, disappears and suddenly you are diving deep into a calm, peaceful, cool being. And slowly slowly one becomes capable of remaining aware of both the outside and the inner.

The first thing is to be aware of the inner, the second thing happens automatically: you go on working outside but a subtle undercurrent of inner awareness persists; even in deep sleep it goes on persisting. The day it is present twenty-four hours a day one becomes a Buddha, one becomes a Christ. Sumaran is the name of the method.

SANNYAS IS OPENNESS

God is not to be searched for anywhere; one just has to become receptive and god comes. And by 'god' I don't mean a person but an experience -- the experience of eternity, the experience of truth, of love, of freedom, of bliss, the experience of all that is our innermost longing. But we have to be receptive.

People are living very closed lives, like monads. Leibnitzian monads -- windowless, doorless, completely closed. There is no way for them to reach others or to allow others to reach them.

One has to become very vulnerable and open. Yes, there is a risk in being open because you can be hurt very easily. If you are open anybody can hurt you; if you are vulnerable you can be exploited, deceived, cheated. If you keep your doors and windows open things can be stolen, you can be murdered. That's why people are afraid of being open. They are even afraid of being open to their lovers, friends, parents, children -- they are simply afraid. They only come close to a person very cautiously, and that too only to a certain extent, not wholly, always withholding so they can withdraw any moment if the thing becomes too much, or the danger is too much; or if the insecurity becomes clear they can immediately withdraw.

People live like turtles carrying their shells. Yes, in certain moments they bring their necks out and they look around. Just a little danger and the neck goes in. The turtle is almost dead, unmoving -- that's how people are. But this is no way to find truth, this is no way to allow god to enter you.

One has to drop this turtle-like existence, this Leibnitzian monad-like life. One has to open all the windows, all the doors; one has to take the risk. What is there to lose?

A Zen monk, Lin Chi, was lying down in his hut looking at the full moon from the window. He had only one blanket -- that was all that he possessed -- and it was a cold winter night so he was lying on his bed covered with the blanket enjoying the full moon through the window. A thief entered. Lin Chi felt very embarrassed, embarrassed, because the thief had come at least five miles -- the town was that far away -- and he would not be able to find

anything, the hut was empty. That was Lin Chi's embarrassment.

So he gave the blanket to the thief and said 'Please accept this, don't say no. I am a very poor man but you are the first man who has made a bit, a little bit rich. I am grateful to you! Just the idea that a thief even visits me is so gratifying that you need not feel obliged; I am not giving this blanket to you, but I will not accept your no.'

The thief was so puzzled, shocked, afraid too -- 'What kind of man is this? To where have I come? This man looks mad!' -- he simply escaped with the blanket.

Lin Chi wrote a small haiku. Sitting on the window he wept, and with tears in his eyes he wrote this small haiku which says 'It would have been beautiful if I could have given this moon to that thief. But I am such a poor man -- I have only an old blanket. I would have liked to give this full moon to him.'

What have we got to lose? Seeing this one becomes open. That's the way of the sannyasin; one becomes open -- open to love, open to friendship, open to all kinds of sharing. One drops withdrawing, one indulges in every kind of experience because one cannot predict from where, from what direction, god will enter one's being. One simply lives totally, intensely, passionately, in a welcoming state; one is simply a welcome. And then it is not far away, then any moment god is possible.

Whenever you are totally open, with no strings attached, immediately god becomes possible. And unless god becomes possible life is a sheer wastage.

(Osho speaks further on the capacity to receive.)

The cloud of bliss is always available, it is always ready to shower, to bathe us, but we are closed or upside-down or with so many leakages. These three things have to be changed. We have to be right-side up, otherwise the rain can go on and on showering but if you have put your bucket upside-down it will remain empty.

Secondly, it has to be without holes. And people have so many holes ... in fact they are just holes and nothing else!

I have heard a great philosopher was watching a fisherman making a net and he was watching with such wonder that the fisherman also became curious about why he was standing and watching. So he said 'You look so interested -- what is the matter?' The philosopher said 'You are doing miracles -- putting such small holes together -- such neat, clean small holes together. I have never seen such a thing! Putting holes together is really a wonderful job, something magical!'

That's how people are, just holes together. So even if they are right-side up the water comes in but goes out again.

And thirdly, even if they don't have holes they are so full of dirt and rubbish that the moment the water touches them it becomes dirty, undrinkable, polluted, or maybe they are so full that the water has no space there; again they remain empty.

Remember, god is always ready. The guest is ready to come in but the host is fast asleep. The guest even knock, on the doors but the host goes on rationalising that it may be just wind or maybe a passerby, he goes on

rationalising and never opens the door. And it is always god who wants to be your guest.

My sannyasins have to learn to be guests in god's heart and hosts for god to enter their heart. And both these things happen together if you allow god into you, you are allowed into god. Then the host and the guest disappear into each other and they become one entity. That oneness, that organic unity where you don't have any definition, where you don't have any boundary line around you, where you are dissolved into the ocean like a small dewdrop, is the goal of sannyas. You don't lose anything, you become the ocean; you only lose the small boundary of the drop but you gain infinity.

So be ready to lose the smallness, the pettiness, so that you can become the vast, the infinite. It is our birthright, it has to be claimed.

SONG SONG YOU

(... everybody has one.)

One of the great poets, Walt Whitman, has written a song of the self in which he says, 'I sing myself.' He is one of the most important poets in the whole history of humanity. What he says is significant; there is something of the mystic in it. Had he been in the East he would have become a Buddha. Particularly these two poets from the West, Whitman and Blake ... if they had been in the East they would have become Buddhas. They were already on the verge of it, but there was no supporting background in the West. They remained just on the boundary line -- one step more and they would have stepped into god -- but still there are beautiful fragments in their poetry.

If you come across this song of the self meditate over it. This is my whole teaching here, that everybody is born with a song inside and unless it is sung, one remains miserable. The moment you have sung your song bliss happens, explodes. You have arrived home because you have poured your heart into existence. In that very creative pouring one becomes part of the whole; all separation disappears, the ego is dissolved, and with the ego, birth and death disappear. Jesus calls it life abundant. But nobody can attain it without being creative.

That is one of my basic insistences; one of my most important emphases is on creativity. In the past the so-called religious people have been very uncreative. That has been the cause of humanity not becoming really religious, of religion becoming only an hypocrisy. Anything to be true, authentically true, has to be creative.

Sing your song, dance your dance, do whatsoever is your inner feeling to do. I can help you to find the right ear which can hear the still small voice within -- then follow it!

The function of the master is to throw you back upon yourself totally so that you can listen to your heart and then follow it. The master cannot give you a map of the journey; that map has to be discovered by you. It is written within your being but the master can help you in every possible way to reach that inner-most core where you can read the writing that you have carried with yourself forever, but which you have not looked at.

HIS PRESENCE, OUR PATH

(This is the last address of the book. It's to Satmarga... and you.)

There is only one true path to god but there are millions of paths which are pseudo. And it is really difficult to find the right path. But if one is a sincere seeker, if one is ready to risk all, sooner or later one finds it. It is a gamble, and before you can knock on the right door you will have to knock on many doors which are not doors at all; they are only painted doors -- they look doors from far away. But a few indications can be given to the right seeker.

One is that the true path never exists as a tradition. The true path exists only as a master. While Jesus is alive it exists, while Buddha is alive it exists. The moment Buddha stops breathing the true path disappears. Then what is left is just words, dead, meaningless, just scholarly jargon -- in other words, in simple words, just bullshit. (laughter) Then people carry it for centuries and they go on analysing the bullshit and searching, researching, and finding great things in it! (laughter) They *have* to find things because they have put so much energy into it. If nothing is there then they look like fools, so they have to invent something.

The true path never exists as a tradition. it always exists as a living master. The true path never exists in the scriptures, it only exists when the awakened person is speaking to you, because only then are those words alive. Their life is derived from the awakened person's consciousness. No book can ever be alive. The Bible, the Gita, the Koran -- no book can ever be alive. A book is just like a picture of a sunset: it is not the sunset. You can have a beautiful picture of a lamp in your room but when it is dark that picture won't help (laughter). Even to look at that picture you will need light.

So when there is an alive master, if he wants to reveal the secret of the bible and the Koran and the Dhammapada, it is possible; without the master those scripture, are just pictures -- beautiful pictures -- of lamps which exist no more.

The true path is always original, never conventional, because truth always happens in a new way to each being; it is never repetitive. The way it happened to Buddha it has not happened to me, the way it has happened to me it is not going to happen to you. Each individual is so unique, that's why the truth and its happening is going to be unique.

The master cannot give you the truth, he can only give you hint, to find it. It has to be found within you and nowhere else. Nobody can give it to you; it is untransferrable. So whosoever says that he is going to give you the truth, know well that he knows nothing. He is exploiting you, he is a pseudo person. The true master helps you to find the truth within you but he never gives it to you.

In short, the true path is a love affair between the master and the disciple. It is a meeting of two hearts. It is not an intellectual question at all, it is a communion; only love can say something about it. It is trust, hence I say it is a gamble. You are risking all that you know for something of which you know nothing. And you are going with a man who, according to all normal

considerations, is almost mad (laughter). He is certainly abnormal!

Jesus is abnormal, Buddha is abnormal, Zarathustra is abnormal. These are not normal people, they are abnormal because they are above the normal. Psychology uses the word 'abnormal' in a very wrong way. When you read the word 'abnormal' in a psychology book, read 'subnormal'. That's what they mean. Subnormal means below the normal, abnormal should mean above the normal.

But don't be worried (laughter)... because now nothing can be done about it; you are already on the right path and there is no going back, no turning back.

Whoever comes with me, whenever he wants to go back, there is no way. I go on destroying the bridge. The moment you cross the bridge, the bridge disappears. I go on throwing away the ladder, so you can only go forward.

My sannyasins don't have a reverse gear at all!